



The Improvement Era

GENERAL CONFERENCE
EDITION

NOVEMBER, 1943

VOLUME 46 NUMBER 11
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

SEVERAL features of the American navy uniform are copied from the uniform of the British navy. The three stripes on the collar signify the three great sea battles won by Admiral Nelson at Trafalgar, the Nile, and Copenhagen. The neckerchief was first worn in the British navy at the funeral of Admiral Nelson as mourning.

AS many as 27,000 molecules of water can be held in a rigid gel by only one molecule of gelatin.

THE average person in the United States consumes almost a ton of food each year. The shrew, tiny animal only half mouse-size, eats its weight in food every day.

THE heart begins to pump faster a few minutes before a sleeping person changes position. Dr. M. M. Jackson has found. After the new position is taken, the heart slows down. It is supposed that the change of position is made to relieve congestion of blood in certain parts of the body.

PROBABLY the oldest piece of paper is a fragment written between 150 and 200 A.D. found in Chinese Turkestan, just north of Tibet, by Sven Hedin. It is about seven hundred years older than any handwriting on paper found in Europe.

SPANISH or Portuguese is the mother tongue of over two million persons in the United States, of which the 1940 census shows one-fifth to have Portuguese as the mother tongue.

ACCORDING to calculations of Dr. Alfred Cahen, only eight percent of American couples possessing children end in the divorce court, while seventy-one percent of the childless marriages end in divorce. Each additional child cuts in half the chances of divorce.

A WAGON road four feet deep in solid rock has been ground by the wheels passing over the Oregon Trail along the North Platte River near Guernsey, Wyoming.

A STUDY of a species of the *Campanotus* ants by Professor S. C. Chen, of Peiping, China, found that the worker ants can dig a nest when alone. However, if ants whose working rate has been measured when alone are placed together in pairs or in groups, they will start to work sooner and work at a more uniform rate.

NOVEMBER, 1943



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The Improvement Era

"The Glory of God is Intelligence"

NOVEMBER, 1943

VOLUME 46 NUMBER 11

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Martha C. Josephson,
William Mulder,
Associate Editors
George Q. Morris, General Mgr.
Lucy C. Cannon, Associate Mgr.
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—Photograph by Keystone View Co.

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The Cover

THOMAS JEFFERSON MEMORIAL, Washington, D.C., dedicated in April of this Jefferson bicentennial year. Thomas Jefferson, who was born in 1743 and died in 1826, was third president of the United States, and as such left this lofty standard: "I have the consolation . . . of having added nothing to my private fortune during my public service, and of returning with hands as clean as they are empty." This photographic study is by Harris and Ewing.

Land

By Marcia Nichols Holden

ALONG the rural routes where
boxes flag
The mail, spreads acre after
acre deep,
Land under grass, land under
tillage, land,
The price of many lives, its
depth, its sweep.

The reassurance of the time to
come
Is here. The roots go down, the
child is fed
That hungered. This is the one
permanent
Sure thing remaining, after all
is said.

EXECUTIVE AND EDITORIAL OFFICES:

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THE TABERNACLE

By Helen Kimball Orgill

THE doors are closed. No more the paths that thread

Through flowering beauty hold the throngs,
Who with fervent hearts and fond desires,
Press toward that noble dome by temple
spires.

Few hear the galleries ring, the walls resound
With music from the choir. No more
O'er flowing aisles beloved leaders view,
While telling of God's will his message true.
But still the organ heals and all may hear
The clouds of melody within their homes—
The choir's uplifting, warming tones
Still comfort men on earth.

O haste the day when peace may reign that
all

May enter in the Tabernacle hall!

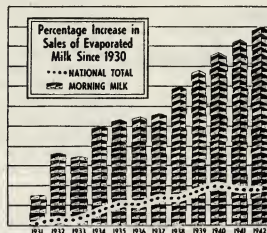
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• The WARD MUSIC GUILD •

CONGREGATIONAL SINGING SECOND GUILD MEETING: NOVEMBER

By J. Spencer Cornwall
Director, Tabernacle Choir
and Member, Church Music Committee

INTRODUCTION

THE Lord himself acclaimed the power of music when, in July, 1830, only three months after the church was organized, he gave a revelation through the Prophet Joseph Smith, directed to Emma Smith, the Prophet's wife, part of which reads as follows:

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church. For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. . . . (D. & C. 25:12-13.)

This commandment and promise, together with the definite admonition of the Lord that the Saints were to sing in their church services, gives music an essential place in the worship of the Latter-day Saints. All those who have charge of music work in the church should regard this revelation as a treasured source of encouragement. Musical expression as a part of our church services is commanded by divine revelation.

VALUE OF CONGREGATIONAL SINGING

It seems quite evident that the most important phase of the music of the church service is congregational singing. The Lord did not intend that the singing should be done by proxy, although there are some people who feel that they cannot sing and therefore do not take part. Upon asking one of these non-singers for his opinion on congregational singing, he said, "I cannot sing, unfortunately, but my heart and mind move in perfect sympathy as the others sing. I feel that we would sustain a large loss if congregational songs were eliminated from our church worship." It appears from this and other similar observations that congregational singing deserves our best efforts toward its enhancement.

President Heber J. Grant has always been a powerful advocate of singing by the congregation. He has said:

The singing of our sacred hymns, written by the servants of God, has a powerful effect in converting people to the principles of the gospel and in promoting peace and spiritual growth. Let us not forget our hymns when we go to the house of worship. Let the congregation sing; and by all means let the choir members become familiar with the beautiful sentiments that are contained in our hymns. And so shall our Father in heaven delight in the songs of our hearts, which shall become prayers unto him, and which he will graciously answer with blessings upon our heads. I am confident that the hymns of Zion, when sung with the proper spirit, bring a peaceful and heavenly influence into our homes, and also aid in

THE GUILD PROGRAM

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

WE sincerely hope that the musicians in the wards and branches throughout the church have had a successful and delightful time recently in launching the affairs of the Ward Music Guild, the program of which was outlined in the October *Improvement Era*.

The church music committee intends that by means of the ward music guild our musical forces shall be strengthened, and new life infused where it is faded, so that music shall continue in its blessed influence upon the faithful who come to worship. It is the intention that music shall perform its full duty in the church in all departments and at all times. Therefore, musicians are to meet together so that all may learn from each other and be prepared with real power and musical authority to minister in their respective callings.

The subject for consideration at the second meeting of the guild is "Congregational Singing." The accompanying material on this subject is by J. Spencer Cornwall, director of the Salt Lake Tabernacle choir.

preaching the gospel of Jesus Christ. I say God bless our individual singers and the members of our musical organizations.

Henry Ward Beecher has said:

The highest music for religious purposes is not vocal and instrumental music pure and simple, but the music of hymns sung by the congregation. When religion is made attractive by singing, when it makes the sanctuary a place where men are so happy that they would rather part with their daily bread than the bread of the Lord which they obtain there, then there will be no difficulty in getting men to observe the Sabbath day.

DIRECTION OF CONGREGATIONAL SINGING

The director, or chorister, as we commonly call him, who leads the congregation in song, is an innovation which is peculiar almost to our church alone. There is a stabilizing factor in the chorister-led congregational singing, especially so where the chorister is efficient. The *Church Chorister's Manual*, which has been used as a text for our choristers' classes throughout the church, has in it this helpful paragraph:

Since congregations are rarely rehearsed it is evident that a conductor must be satisfied with the way in which he can induce the members to sing by sheer magnetism and carefully timed beats, and should school himself to be insensitive to everything else which he sees to be faulty. No procedures on the part of the conductor, such as abruptly stopping the congregation for explanations or reprimands, stamping the feet, pounding the stand, can be justified in congregational singing. The general spirit of worship should never be disrupted during the progress of a service. Congregational

THE IMPROVEMENT ERA

singing should preserve and enhance this spirit.

SUGGESTIONS FOR CHORISTERS:

1. Direct, if possible, without a book in your hand.
2. Let your movements be in harmony with the spirit and mood of the hymn. Do not distract the attention of the congregation from the hymn and center it on yourself. The hymn should be the center of attention.
3. The proper timing of your preliminary beat is all-important if you would have singers begin well. Make all beats anticipate what follows. It is not so much a matter of beating time for a congregation as it is a matter of timing your beats to keep the congregation well together.
4. Be at the chapel sufficiently early to allow time for all preparations.
5. Your main task is to instill the love of hymn-singing in the members of the church.

THE HYMN-SINGING PROJECT

For a period of about two years, the church music committee has been conducting a hymn-singing project in which all the organizations within the church are encouraged to participate. It is felt highly desirable that the members of the church have a common hymn repertoire, especially of such hymns as are of best quality. To this end all organizations are asked to rehearse or use a selected hymn each month.

The ideal place and time for the practicing of congregational singing is in the Sunday School, for this is the teaching organization of the church. Practice time is here allotted, and our most beautiful and faith-promoting hymns should here be learned. Such a rehearsal should be different from a choir or chorus rehearsal. The conductor should not indulge in technicalities. Everything he says should be of the good-natured variety, and all explanations should be made in common understandable language. The actual teaching of the music should be largely by rote. Emphasis should be placed mainly on the learning of the melody. The message of the words should be given sympathetic attention, so that the members of the congregation may appreciate the spiritual message of the words to which the tune, after all, is merely an enhancement.

QUESTIONS FOR CONSIDERATION:

1. Does a good director act as a dictator, or does he guide by gentle persuasion?
2. How may choristers and organists best cooperate before the congregation?
3. What should be the leader's chief contribution to congregational singing? What may be some disadvantages of having a leader?
4. What are the responsibilities of the organist in congregational singing?
5. What do we strive for in congregational singing?
6. Announcement: The subject for consideration at the third meeting will be "Functions of the Organist." Give some thought to this subject and look for the article on the music page in the December Era.



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in the Intermountain Territory

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M.I.A. OFFERING TO YOUTH

THE program of the M.I.A. is rich and full. It is appealing, first of all to the desire for social contacts, for play and fun, so urgent in youth. The recreational plan for the young people of the Church of Jesus Christ of Latter-day Saints has attracted the attention and in many instances the admiration of prominent national workers and of visitors to the west. Some of the outstanding features—the dance festivals at Saltair, the music festivals and music clinics, the opportunities provided for individual and mass participation, have been considered unique, and not duplicated anywhere else in the country. And not the least of the features which have called for admiration are the complete organization, reaching as it does from general boards to stake boards and to ward units, and the fact that the extensive program is conducted almost entirely by unpaid leadership. "Where do you find so many leaders, both trained and untrained, who are willing to give their time to this endeavor?" has been asked many times. Well, that is one of the secrets of the strength of the church and of this organization.

The program is appealing also in that it stimulates high mental activity and furnishes delightful adventures into many fields of thought. Literature, drama, music, biography, religion, history, current problems of life are all pursued in their turn in weekly studies. To pass through the various age groups of these two organizations for young men and young women, devoting oneself conscientiously and faithfully to the studies offered, is to receive a liberal education.

And both the recreational activities and the mental studies lead directly into the spiritual realm, for in the Latter-day Saint philosophy the latter embraces all truth and all worth-while pursuits; thus, those who participate in Mutual Improvement work receive a development and growth which are priceless.

The program continues the year round. Autumn and winter, spring and summer all have their special attractions and all merge into one another in a continuous whole. While the M.I.A. year officially begins in September, there is no actual break between the two seasons.

By CLARISSA A. BEESLEY
of the Y.W.M.I.A. General Board

THE SUMMER PROGRAM

THE summer of 1943 was productive of much activity in many places. This report from San Bernardino Stake and those following are indicative of work carried on through the church:

Most of the wards of the stake have been holding sessions each Tuesday night during the summer. We have decided on a vacation during the month of August to allow a little time to build up for a big Mutual opening in September.

Our summer program in the wards has centered around drama, music, and dancing. Most of the wards are working on plays, all of them on music; one is getting an operetta ready for the opening in September.

We had a very fine "Stake Victory Ball" on July 30 as a climax to the "Aircraft Rescue Boat Campaign" and also as a wind-up of our summer M.I.A. program. This ball was one of the most successful ever held in the stake. Approximately 225 were in attendance and enjoyed some very fine dance music.

Seattle Stake sends an enthusiastic account of its activities:

Because of the curtailment of travel, we have recommended local summer programs. In the city of Seattle we have tried to have the four wards participate in enjoyable recreation as often as possible.

Four Seattle wards and the Renton Branch planned a celebration at Vasa Park on July 24. The park is a private one and we rented it for the day. There were swimming, baseball, games, races, etc. A picnic luncheon was planned for 6 p.m., a program at 7:30, and a dance at 9. The price of admission was at least the purchase of one 25c war saving stamp.

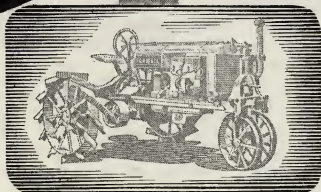
Seattle Stake is quite proud of a brain child that is still in swaddling clothes. We sent out letters of instruction and registers to each of the wards in order to keep records of all of the service men who visit any of the church services. One person in each ward (preferably a member of the Special Interest group) is supposed to assume the responsibility for seeing that the record is properly signed at each meeting. The record contains the following information: Date, Name, Present Address, Branch of Service, Parent's Name, Home Address or (Concluded on page 702)

DAUGHTERS NINE

Shirley, Ila, Helen, Elenor, Patty, Mary, Nancy, Elsie, and Kay are the daughters of D. E. and Elsie B. Brackbank of Provo, Utah.



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FOOD fights for FREEDOM
and the
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★



In 1923 came FARMALL, the first true all-purpose tractor... the farm power unit designed from the soil up... the tractor that *started from the implement end.*

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After 1923, the call for farm power really swept the nation. It was Farmall that made the old dream of horseless farming come true. Here was the tractor that did almost everything. From every state came comments like these: “Not a horse or hired man on my place”... “At least 1/2 cheaper to farm this new way”... “My Farmall works in crooked rows where a snake would get lost”... “My two boys, 13 and 11, do anything that I can do with it.”

Pretty soon there were a hundred thousand, and then a half-million Farmalls. Today there are more Farmalls producing food on American farms than all other makes of general-purpose tractors combined.

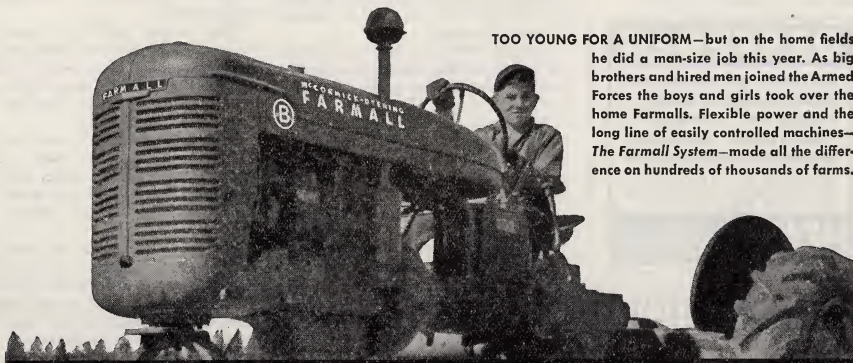
When war struck our nation, a Farmall army, with an infinite number of working tools, went into battle. The greatest food crisis in our history was at every farm gate—and the Farmall System was ready!

* * *

So we mark the 20th Birthday of this most popular of all tractors. There's a proud record of progress between the old “Original” of 1923 and the streamlined red Farmalls of today—endless improvements in power and machines. Today millions know that Farmall is the ideal power for any farm, whatever the size. Farmall showed the way, and *will* show the way when the boys get home from war.

Farmall and Harvester are pledged to the faithful service of that great American institution—the family farm.

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180 N. Michigan Ave., Chicago 1, Ill.



TOO YOUNG FOR A UNIFORM—but on the home fields he did a man-size job this year. As big brothers and hired men joined the Armed Forces the boys and girls took over the home Farmalls. Flexible power and the long line of easily controlled machines—The Farmall System—made all the difference on hundreds of thousands of farms.

FARMALL Leads the Way TODAY

ENJOY INEXPENSIVE PRIZE - WINNING ORANGE MARMALADE

It's Easy To Make Anytime
With This Simple Recipe

- 6 Medium Sized Oranges
(2 lbs. Sliced)
- 6 Cups Water
- ½ Cup Lemon Juice
(About 6 lemons)
- 1 Package M.C.P. Pectin
- 9½ Level Cups Sugar
(Measured ready for use)

1. Cut oranges in cartwheels with very sharp knife to make slices thin as possible. Discard the large flat peel ends. Sliced fruit should weigh 2 pounds.
2. Put sliced fruit in 8-quart kettle. Add the water and lemon juice.
3. Bring to a quick boil; boil gently for 1 hour (uncovered). If peel is not tender in 1 hour, boil until tender.
4. Measure the cooked material. Due to boiling, the volume will be reduced below 7 cups. Add water to make total peak and juice exactly 7 cups.
5. Put back in kettle. Stir in M.C.P. Pectin; continue stirring and bring to a full boil.
6. Add sugar (previously measured). Stir gently until it has reached a full rolling boil, and BOIL EXACTLY 4 MINUTES. Remove from fire; skim and stir by turns for 5 minutes.
7. Pour into jars. If you use pint or quart jars, seal hot and invert jars on lids until Marmalade begins to set. Then, shake well and set jars upright. This keeps the peel evenly distributed throughout.

NOTE: This recipe works equally well with Navel Oranges or Valencia. When either variety is over-ripe and peel is soft, use ¾-cup Lemon Juice instead of ½-cup. (Be sure to discard any seeds.) This recipe makes 7 pounds of prize-winning Orange Marmalade.

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Britain's Desert Doctors

MAKE HISTORY

BRITAIN's desert surgeon, like her desert soldier, is learning fast. He is learning new lessons both in his art and in his organization. Here are some lessons which desert war has brought him in the past two years in Egypt and Libya.

First, the changes in organization. In the last war, casualties occurring on a static battlefield were passed back in a steady stream, from stretcher to field ambulance, from field ambulance to casualty clearing station, and from casualty clearing station to base hospital. At least this was the normal journey for the more seriously wounded soldiers.

Today the casualty clearing station is little used. In modern war it is idle in slack periods, while in battle the more seriously wounded need the care of the surgeon at the front line, not at the rear. The surgeon must go to the patient, rather than the patient to the surgeon. The new chain is from stretcher to front-line operating theater, and from there to base hospital. So the fixed casualty clearing station behind the line has been replaced by the mobile surgical team in the line or soon to be brought to it.

With his improved equipment, the modern surgeon can do much more on the spot than his counterpart could twenty-five years ago. And incidentally, it is of no small value in maintaining the soldier's morale for him to know that there are surgeons, assistants, and equipment with him in the front line, sharing his dangers and ready to give him immediate treatment if he should become a casualty.

Because of this the time lag between the wound and the operation is steadily being cut down. The average lag now is fourteen hours. Delay, as always, is the surgeon's nightmare. One help is the magnificently organized transfusion service. A steady supply of dried blood or plasma is ready for immediate transfusion.

When the operation is completed, the wounded soldier is kept for at least two days in small wards erected in sunken trenches. The job of the trenches is to protect the wards and their occupants from blast and splinters. In their construction, doctors and patients owe much to the ingenuity of Britain's military engineers.

Here are some of the clinical lessons which Britain's doctor-soldiers have learned from this war:

The administration of morphia is less often necessary in resuscitation than it

By CHARLES HILL, M.D.
Deputy Secretary, British Medical Association

was thought to be before the war. Now it is sometimes considered more harmful than helpful.

Before the war, plaster was mainly used for the immobilization of fractures. Now its value is appreciated more in covering wounds of the flesh where there is no fracture. Cover the wound up and leave it covered is the principle.

The surgeon's first job is *not* to stitch up wounds, but to clean them, removing all dead and dying tissues. Many wounds are cleaned and re-cleaned before they are permitted to begin to heal.

The military surgeons are finding that the best treatment for burns in the forward areas of war is not by tanning—the application of tannic acid—but by application of human blood plasma. Some burns of the hands and knees, in the early days of the war, were caused by carelessness among members of tank crews. Special precautions to protect these surfaces are now enforced. Still, burns are common and seem to arrive later for treatment than any other injuries.

Sulfanilamide and sulfapyridine are of great value in the form of powder sprinkled on wounds. When a slow absorption of these drugs is wanted, they can be suspended in oil. This oil with the powder suspension is then applied to the wound.

Most foreign bodies, like pieces of shrapnel, unless they are large, are better removed late than early. "Leave well alone at first," is the general rule.

Anesthetics are given more by injection than by inhalation.

Chest wounds are not dealt with in the forward areas, but back at base hospitals. It is found better to clear and cover the wound and leave the complicated art of chest surgery for the hospital.

Military surgeons do not share the optimism of civil surgeons on the prospects of recovery in abdominal wounds.

These are only some of the surgical lessons of this war. Just as the bombardment of Britain's cities taught civil surgeons new lessons in civilian war surgery, so warfare in the desert has taught military surgeons new lessons in military surgery—some of which undoubtedly will influence the art of surgery after the war.

A Salute to the Soldier-Miner

The war must be fought on many fronts. It must be fought in the air, on the sea, on land, the farm, in the factory and in the mine.

To help meet the demands of our armed forces for increased metal production, hundreds of soldiers were recently furloughed from the army to the metal mining industry.

There is an urgent job to be done and these soldiers have doffed their uniforms at the suggestion of their government, have donned miners' clothes and helmets and are digging in, so that their former buddies will have the metals necessary with which to push the war to a speedy, successful conclusion.

WE SALUTE ALL MINERS, OLD AND NEW, WHO ARE SERVING AS SOLDIERS ON THE PRODUCTION FRONT TO KEEP OUR COMBAT FORCES SUPPLIED WITH THE METALS THEY SO URGENTLY NEED!

THE METAL MINING INDUSTRY OF UTAH

Silver King Coalition Mines Company

American Smelting and Refining Company

United States Smelting Refining and Mining Company

Utah Copper Company

Combined Metals Reduction Company

Chief Consolidated Mining Company

Ohio Copper Company of Utah

Tintic Standard Mining Company

International Smelting and Refining Company

Pork Utah Consolidated Mines Company



Attention Farm Workers:

Yearly with completion of the fall harvest, many farm workers turn to the metal mining industry for seasonal employment. Mines, mills and smelters offer many good jobs at good wages to such seasonal employees. Acceptance of this seasonal employment will in no way change your present draft classification, and releases will be granted to return to farm work at the beginning of the next farm season.

Apply to any company mentioned above or to the United States Employment Service.

LET YOUR HEART DECIDE



Would you help these men if you could? You can—and at the same time help our fighting men, our valiant allies, and the unfortunate here at home, too. With one gift to this united cause. Give generously...now.

NATIONAL WAR FUND



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Poetry

SHADOWED THANKSGIVING

By Edna S. Dustin

HERE in the twilight of harvest weather,
We of all nations are kneeling together,
Under one flag, united, all giving—
Thanking our God for freedom of living.

AUTUMN PLANTING

By Andrew M. Andersen

BETWEEN regal hills
Aflame with the scarlet of maples
And sunsets that burn
With the fervor of altar fires,
Lies the peaceful land
Newly ploughed and planted
With hardy kernels of wheat.
Soon the snows will fall.

I shall plough my soul in its autumn
When the sun of my days seeks a shorter
arc
In the southern sky.
Beyond many snows waits another spring.

EARLY SNOW

By Christie Lund Coles

THE tules are broken along the river,
The milkweed pods are barren of seed,
The water moves like a crystal sliver
Through a border of rock and tumbleweed.

The sky is as dark as a phantom driven
By relentless winds toward the somber night,
Now, all in a moment, the air is riven
And the scarred, wan earth is healed and
white.

MY NEIGHBOR

By Mary C. Shaw

MY neighbor moves away today,
I dread to see her go;
She has been sweet and good to me . . .
Oh, I shall miss her so!

The time our baby had that fall
Each day she helped a while;
And every morning, rain or shine,
Wore such a happy smile.

Her soldier-lad went off to camp,
There was no tear, no sigh;
It seemed whatever this life brought
Her life was always high.

My neighbor's leaving, and it's like
A flood of sunshine gone;
But all her kindness to me
I hope to pass along!

JOY

By Grace Sayre

JOY is not made of moonlight
Nor is it all of youth;
And yet its coursing way reveals
Its permanence and truth.

And through its daily weaving,
A patterned tapestry
Is made of all the glad bright hours
Of life's true symmetry.

TO THE UTAH POPLARS

By Georgia Moore Eberling

BROUGHT from afar by immigrant-train
And placed with careful plan,
The poplars grew and made the plain
More livable for man.
Today the pioneer's brave bands,
Like leaves before the breeze,
Have swiftly passed from mortal scene—
But still the mighty trees
Are living shafts that evermore
Shall keep their memory green.

AUTUMN MARDIGRAS

By Thelma Ireland

THE trees have changed their colors
From shades of pastel jade
To yellow, red, and orange
For autumn's masquerade.
They sway to fall wind's music:
A magic spell it weaves.
They shower gay confetti
Of gaudy autumn leaves.

PIONEER FATHER

By Helen M. Livingston

HE came from Scotland in his youth
To pioneer in this our land.
The fortitude of hills was his,
The strength of mountains in his hand.

So day by day in industry
He toiled away with pride and pain
Till rocky hills bore orchard blooms
And sagebrush lands were fields of grain.

And growing boys and girls were his;
And so with purpose, care and thought
He worked with them, he prayed with them,
He sacrificed, he planned and taught.

An active man, with future hopes,
So in his mind there was no room
To pine. But once I heard him say,
"The heather now would be in bloom."

NIGHT NURSE

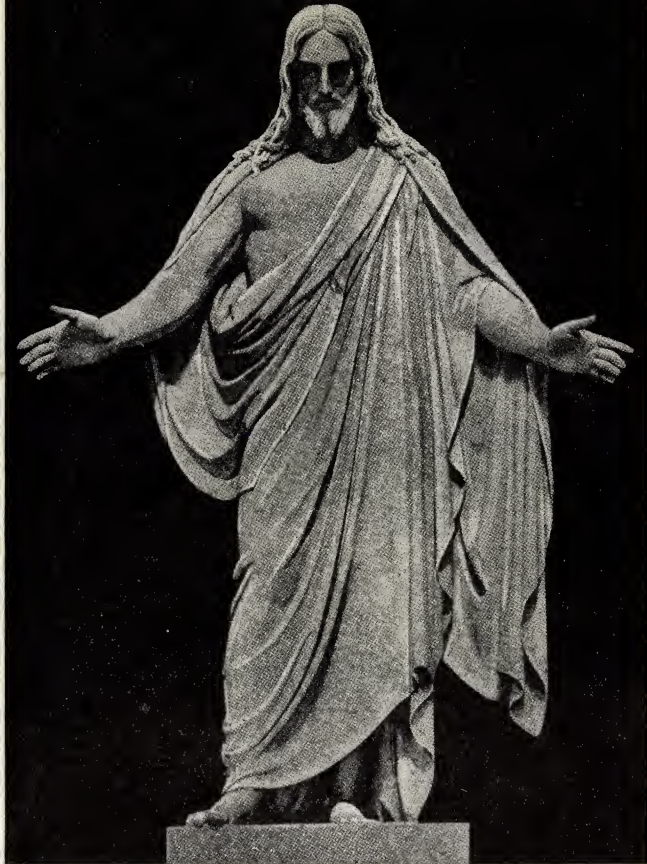
By Genevieve Goff

I KNOW that God must walk these halls at
night with me
And lay a calming hand upon my head.
I often see the glory of his compassionate
face
And sometimes hear the firmness of his
tread.

For when I encounter alone at night
A human soul stripped bare by fear or pain,
I know the words to speak to comfort them
And realize my prayer for guidance not in
vain.

Or when I watch the warfare waged with
life and death
I know that God is near, a force to feel and
touch.
For I would surely be too small, and with-
out strength,
To witness and to bear alone so much.

THE IMPROVEMENT ERA



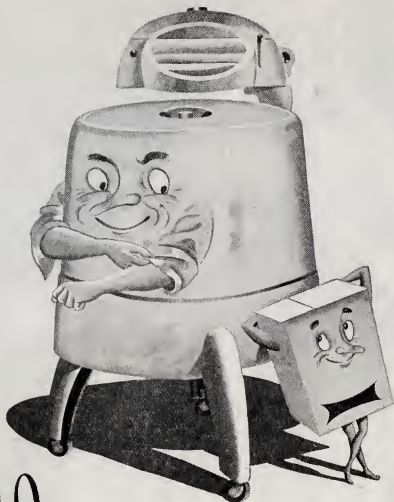
THE CHRIST, BY THORVALDSEN

ON READING THE NEW TESTAMENT

It was at Cana at a marriage feast
 Our Master turned the water into wine;
 He spoke the word and raging tempests ceased;
 He healed the sick at glowing vespertine;
 And from those sunset hours the light still streams,
 The light of hope that never, never goes,
 The light of faith outliving mortal dreams,
 The light of love outshining earthly woes . . .

Yet to one simple act I turn again
 And still again: his leaving of that free,
 Exalted walk across a surging sea
 To get into the ship with doubting men . . .
 I love to ponder on this wondrous hour
 When meekness was the closing act of power.

By
**Kathrine H.
 Williams**



"Well—

what are we waiting for?"

Washing Machine—"Why don't they bring me some wash? I'm good and tired of sitting here doing nothing. And by the way, Shorty, where have *you* been?"

Fels-Naptha—"Take it easy, Old-Timer. Don't forget that I'm a very popular lad just now. Your Missus waited three days for me this week."

Washing Machine—"She must be losing her mind. What have you got that other soaps haven't got?"

Fels-Naptha—"Brother, I've got NAPTHA! And do the smart gals go for that. If it wasn't for me, you'd be in the Home for Worn-Out Washers right now."

Washing Machine—"Is that so! Why you little . . ."

Fels-Naptha—"Jiggers! Here she comes. And look at that wash. Lift your lid, Pal, this is a job for Fels-Naptha—and I do mean NAPTHA!"



FELS-NAPTHA SOAP—banishes "Tattle-Tale Gray"

By Appointment

By DAVID A. SMITH
President, Temple Square Mission
and Acting President of the
Canadian Mission

SEVERAL years ago I was assigned to attend a quarterly conference of the San Luis Stake. My traveling instructions stated that I was to go by train, leaving Salt Lake City at a given time. Upon reaching Pueblo, Colorado, I was to leave the train and continue my journey late that night on a train going through from Denver.

Upon leaving the train at Pueblo, I had a feeling that I should go on to Denver and catch my train there. Checking the timetable I found that by so doing I could have a visit at the Western States Mission headquarters, then board my train and get a good night of rest. I returned to the train upon which I had arrived and which had remained at the station for about thirty minutes. Upon arriving at Denver I checked my bag and went by street car to the mission home, where I had a very enjoyable visit.

I left Denver at about nine o'clock that night and should have reached my destination at about six o'clock the following morning. At about six-thirty a.m. I was waked by a sound of rushing water. I raised the curtain at the window and found we had stopped near what appeared to be a large lake; the water was splashing against the train. I called the porter and found that no explanation was available other than that the tracks were flooded, and the train could not be moved until the water subsided.

All day we remained in that condition without food; toward evening our train began to move in the direction from which we had come; no one seemed to know what had happened. About eight p.m. we arrived at Colorado Springs, where we were ushered into a hotel. There we learned that a cloudburst had broken the reservoir at Pueblo and a flood of water had washed away the car I would have been in, had I remained in Pueblo. Many were drowned.

I wired President Grant that I was returning via Denver, having missed the flood. Upon reaching the mission home at Denver I was greeted at the door by Sister Knight with this statement, "Get on the telephone at once and call President Grant; he has telephoned several times to try and locate you."

I soon made my report to the president and learned for the first time that my telegram sent from Colorado Springs had not been delivered because the wires were all down in the southern section.

PRESIDENT KNIGHT was expected home from New Mexico, where he had been holding meetings. Nothing was

(Concluded on page 697)

THE IMPROVEMENT ERA



The First Presidency: President Heber J. Grant, J. Reuben Clark, Jr., David O. McKay

Architects of Our Own Lives

By President Heber J. Grant

Address presented at the opening session of the 114th semi-annual general conference, Friday afternoon, October 1, 1943, in the Salt Lake Tabernacle

It is not thought safe by the doctor for me to make a talk of any length at the conference, so I have decided merely to thank the Saints for their faith and prayers in my behalf, and to assure them I am gaining a little all the time. I hope that by the next conference I may be able to address the Saints at greater length.

I have decided to have read to you what I desire to say, and also to add what I said at a meeting a number of years ago, as follows:

"If you want to know how to be saved, I can tell you: It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you, or me, or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but what God has given

us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows his servants, from the president of the church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard."

As it was during our meeting last April in our annual conference, so today we have thousands of our young men in the armed forces of the warring nations.

Constantly I pray that the Lord will bless each and every one, and that he will help each of them to live in accordance with the principles of the gospel, so that he may have a claim to the blessings of the Lord to the full extent that accords with his wisdom. I pray that, so far as it accords with the

(Concluded on page 735)

The Editor's Page

CHURCH FINANCES

An Account

Address delivered at the Friday afternoon session of the 114th semi-annual general conference, October 1, 1943, in the Tabernacle

My Brethren: With you my heart has rejoiced at the love and the blessings which have just come to us from our respected, honored, loved, and revered president, Heber J. Grant. May the Lord vouchsafe to him for many years to come those blessings of life, strength, vigor of mind and body which he shall require to perform the duties and obligations that rest upon him.

We thought that perhaps at the beginning of the conference before we return to the more highly spiritual levels to which President Grant has raised us, that it might be well for me to make a few observations regarding the temporal affairs of the church—what one might call its semi-business affairs.

CHURCH FINANCES

I should like in the first place to say that we of the general authorities return unto the Saints our deepest gratitude for their faithfulness in the payment of tithes. The largest titling in the history of the church up to that time came in 1941. In 1942 our tithes increased over fifty percent over 1941. Thus far in 1943 our tithes have increased over 1942 by more than fifty percent.

The Lord has blessed the people in

We thought perhaps you would like to know something about the way in which the titling is spent.

You will recall that the history of the church, as far as its financial operations are concerned, may be roughly divided into four periods: That which antedated the great revelation given February 9, 1831; that which went on from then until June of 1834; that which went forward from June, 1834, until July 8, 1838, and then from July 8, 1838, until the present time.

The first period down to February 9, 1831, was not marked by any systematic plan of church financing. The church was young and few in numbers, but certain great principles were established at that time regarding the expenditure of the funds, all of them looking to the care of the poor and the building of the church.

THE UNITED ORDER

ON February 9, 1831, at Kirtland, the Prophet received the first great revelation on the United Order. We find other revelations bearing upon that subject, the more important concerning it (though it was touched upon in many of the others) are sections 42, 51, 56, 70, 72, 78, 82, 85, 90, 101, and 105. The United Order has not been generally understood, and I think that I may repeat here again what I said on another occasion: that the United Order was not a communal system. It was an individualistic system. Every man was

or have failed to understand or are wilfully misrepresenting.

The Lord tried us for three years to see if we could not set up the United Order; we could not. So then at Fishing River on June 22, 1834, following the dissolution of Zion's Camp, the Lord told us that we should give up the United Order and that he would not reestablish it until Zion was redeemed, and that time has not yet come.

Between that time, June 22, 1834, and July 8, 1838, we again had no regular financial system.

On July 8, 1838, the Prophet prayed: "Oh Lord! show unto thy servant how much thou requirest of the properties of thy people for a titling." In response to that prayer the Lord gave the revelations now incorporated in the Doctrine and Covenants as sections 119 and 120. In the revelation printed as section 120, the Lord said:

Verily, thus saith the Lord, the time is now come, that it [the titling] shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council [the twelve]; and by mine own voice unto them, saith the Lord. Even so. Amen.

TITHING ADMINISTRATION

Accordingly the titling is now administered in the following way:

Under the direction of the first presidency a budget is drawn up, as nearly as may be at the first of the year, which includes all of the proposed expenditures of the titling. This budget is the result of the careful consideration of the departments which are responsible for the expenditure of the funds.

This budget is then taken before the Council on the Expenditure of the Tithing, composed, as the revelation provides, of the first presidency, the council of the twelve, and the presiding bishopric. This council considers and discusses the budget so submitted, approving or disapproving, as the case may be, individual items, but finally passing the budget.

The approved budget as it comes from that meeting is then turned over for its expenditures to a Committee on Expenditures, composed of the first presidency, three members of the council of the twelve, representing that council, and the presiding bishopric. This committee then passes upon and authorizes the expenditures of the titling. So that there is a complete check upon all of the titling which is paid into the church. None of it is expended except upon the approval and authorization of this committee.

Thus far in 1943 our tithes have increased over 1942 by more than fifty percent.

The United Order and communism are not synonymous. . . . Those who go about telling us otherwise either do not know or have failed to understand or are wilfully misrepresenting.

their crops, and he is continuing to bless them. While I do not personally advocate the payment of tithes on the theory that if you pay your tithes the Lord will give you more money, I do earnestly urge upon you the payment of tithes, and a full titling, because thereby you will have greater joy than through any other temporal activity in which you may engage.

to own his own property. He was required, however, to give the surplus thereof for the benefit of the poor and for the building up of the church. The United Order and communism are not synonymous. Communism is Satan's counterfeit of the United Order. There is no mistake about this and those who go about telling us otherwise either do not know

of Their Stewardship

By J. REUBEN CLARK, JR.
OF THE FIRST PRESIDENCY

WELFARE PROGRAM

I would like to say a little something now about the Welfare program. The first move made by the first presidency in the Welfare program was made in August of 1933, a little over ten years ago, when the first presidency asked you presidents of stakes and bishops to make a survey. This you did and your reports came in to the first presidency. Because of its great importance the matter was then taken under advisement and consideration for three years. Then in 1936, the plan was put into operation.

At the time it was put into operation, we called attention to the fact that while its immediate purpose was the caring for the poor, and only temporarily caring for them so far as the individuals were concerned, yet that back of and behind that service there were other considerations, among them being that we should rehabilitate temporarily and spiritually those who received the assistance. It was also determined that the principle of help should be the actual need of the individual or family; there was not to be a fixed, uniform amount for each person. Also, in so far as it was practicable, everyone should work for what he received, if he were well.

That program has gone forward in a very remarkable way, and literally thousands have been helped and many families have been so rehabilitated.

But there was another element involved in it, and that was based upon the Savior's principle announced in the Sermon on the Mount, "It is more blessed to give than to receive." And the history of the Welfare movement shows that there has come into the church an ever-increasing spirituality because of the giving which has been incident to the carrying on of the Welfare work. That giving has been not alone a giving of money or provisions or clothing or fuel, but a giving of manual labor, and of all the contributions the latter has perhaps brought the most of a feeling of common brotherhood as men of all training and occupation have worked side by side in a Welfare garden or other project.

Our achievements for this year in the Welfare program and in the activities connected therewith, have been greatly beyond our dreams.

We have now under cultivation in the church in connection with Welfare projects some 14,578 acres of land. I think all of this is farmed by voluntary, gratuitous labor.

We have established in connection with the Welfare work 90 bishop's storehouses.

We have set up 65 canneries.

There are in the church, under the Welfare program, 598 livestock projects, and there are under the direction of the quorums 157 such projects. We have established many manufacturing and processing plants, of which priesthood quorums have established 30 and other establishments 294.

We do not know just how many families have been rehabilitated in the sense that they have been established in business of some sort or in farming, but it runs not far short of 1200.

SUPPLEMENTARY CANNING

This year, as you know, we have provided that the canneries should be used by ward groups who might wish to put up fruit. This was done in accordance with the expressed approval of the proper governmental agencies. The figures of what we have done this year through the Welfare plan, through

careful an estimate as we can make indicates that in the wards and stakes, not including the missions, the church families have put up and have stored in their cellars 42,625,000 cans, or a grand total for the wards and stakes and the Welfare of 44,727,000 cans. We believe that if we included the canning done by church families in the missions, the total number of cans of fruits and vegetables which we shall have in these three ways brought into storage for the next year, will approximate, if not exceed, 50,000,000 cans. This represents over 1,000,000,000 pounds.

For this tremendous achievement, the greatest that has come from a unified church effort in a generation, the most credit and gratitude is due to the sisters of the church who have done all the home canning as well as the bulk of the canning for the Welfare program and the ward groups. We ask these sisters to receive the heartfelt thanks and congratulations of the whole body of the church.

Thus we have shown something of what we can do if we set our minds thereto. Furthermore, it should be understood that the home canning has processed much, if not in greatest part, the products of home and group gardens, and of fruits that would otherwise have been wasted. The public supplies of green vegetables and fruits have not been seriously drawn upon.

In the use of all this material we should remember that it should be used carefully and without waste. Furthermore, in so far as we may be permitted so to do under governmental regulations, we should be prepared to remember during the coming winter our neighbors who may be in need.

I am sure we have now demonstrated in this Welfare program, and in the more or less ancillary home canning, in what has heretofore been more or less of an experiment, what we can do, we of the church, if we set our minds and our hearts on carrying out the admoni-

There has come into the church an ever-increasing spirituality because of the giving which has been incident to the carrying on of the Welfare work.

The Lord told his disciples . . . that they must be one, and that he expected his people to be one.

the group canning activities, and through the home processing of fruits and vegetables, are, I think, remarkable.

In group canning we shall have put up during this season 1,253,000 cans. In Welfare canning we shall have put up 849,000 cans, the two together making 2,102,000 cans.

But that is only the beginning. As

tion of our prophet in becoming self-sustaining.

SPIRITUAL DIVIDENDS

This group canning has brought to us this blessing which far outweighs any other that is incident thereto. From all over the church we hear that it has brought into the wards, where it has

(Concluded on page 702)

THE HOME FRONT

By David O. McKay
OF THE FIRST PRESIDENCY

Address delivered at the Saturday morning session of the 114th semi-annual general conference,
October 2, 1943, in the Tabernacle

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

THIS command leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the church, public schools, and officers of the law.

FOUR ESSENTIAL BULWARKS

In the present worldwide struggle to defeat cruel, ambitious war lords in Europe and in the Far East there are four essential bulwarks, viz.:

1. *The Battle Front* where men in uniform are facing the enemy in death-dealing conflict.
2. *The Essential Industries Front* where men and women are furnishing tanks, airplanes, bombs, bullets, and all necessary war equipment and weapons for their sons, brothers, and sweethearts fighting on land, on sea, and in the air.
3. *The Agricultural Front* upon the success of which depends not only the morale, but the very life of our armed forces, and the subsistence of millions of non-combatants.
4. *The Home Front*—stabilizing force of the world in war and peace.

THE BATTLE FRONT

This morning, as during several months past, the battle fronts seem to be progressing favorably for the Allies.

Teach the young people that marriage is not merely a man-made institution, but that it is ordained of God. . . .

Many lives are being sacrificed it is true. The very flower of young manhood is being crushed under the wheels of the juggernaut of war, but there is now no alternative but to push relentlessly forward until the murderous dictators are apprehended, and their ruthless power and subversive doctrines forever overcome.

656

WAR INDUSTRIES

The stupendous accomplishments of the United States industries in the short space of two years in building ships and airplanes, manufacturing munitions, and in shipping supplies to allied countries, are little short of miraculous—a record unparalleled in the history of the world!

AGRICULTURISTS

Farmers, horticulturists, and dairy-men are putting forth herculean efforts to hold their line. However, man-power has been so depleted on this front that farmers by the thousands have had to work twelve, fifteen, and even eighteen hours a day to mature and garner the much-needed crops. They have been greatly handicapped, too, by depreciating and non-replaceable machinery. Reinforcements should be sent to this production line. Young men of draft age now in uniform and who know something about farming should be assigned to raise more food. Increased acreage, more products, and better distribution are crying needs of the hour. Yet notwithstanding handicaps, the United States farmer and stockmen are carrying ably and heroically their responsibility in this great struggle.

THE FAMILY

Not so confidently nor so praise-worthily can we speak of the fourth essential bulwark. The Home Front seems to be cracking! It is of this I am going to speak this morning.

Out of the homes of America go the future citizens of the republic. Upon

One of the foreboding indications of the weakening of the Home Line is the waning influence of parenthood as shown in the increasing delinquency among the young. Too many parents seem to be neglecting to teach their children "to walk uprightly before the Lord." A few weeks ago Inspector Rolf T. Harbo of the Federal Bureau of Investigation, told national officers, chairmen, and state presidents of the National Congress of Parents and Teachers that "Delinquency among girls under 21 has risen 64% in the first half of 1943"; and "this increase comes on top of an increase of 95% for the year 1942, and in contrast to a general decrease in juvenile delinquency for boys under 21. They blame the rise of youthful crimes on the breakdown of family ties, the irregular working hours of adults because of the war, with the resultant lack of supervision, the gangs of juveniles formed for unwholesome acts, and a general laxity on the part of adults."

In Utah, as well as throughout the United States, delinquency, particularly among young girls, is increasing. The report of the juvenile court of this city for 1942 shows an increase of 38.5% over 1941. Among young girls sex offenses total up 55.5% in 1942 over 1941, up 95% over last year, and up 200% since Pearl Harbor. Fifty-two percent of the delinquents are from broken homes!

For much of this delinquency, we must hold parents responsible. True, the wisest parents sometimes lose control of one or more of their children. Secret indulgences in sinful practices, false teachings, and ideals inculcated by pseudo-philosophers, sometimes counteract wholesome home influences. Even the Lord himself had one-third of his family on one occasion reject the divine Plan of Salvation. But after recognizing all this, the fact remains that "Homes are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible."

McCulloch in *Home, the Savior of Civilization*, says:

During the first twelve years of a child's life he is in school 3,240 hours; in church and Sunday School 416 hours; in home, not counting 12 hours for sleep daily, 52,560 hours. In other words, the child, during the first twelve years of his life, spends sixteen

THE IMPROVEMENT ERA

It is the duty of everyone to strive to make it possible that no soldier now dreaming of a happy homecoming may return only to find a broken home or its ideals shattered by the sinful indulgences of a member of the family.

times as many waking hours in the home as in school, and puts one hundred twenty-six times as many hours in the home as in the church.

Since it is during those early years in one's life that character is largely made, it is not difficult to see the relative value of the educative processes in school, church, and home. If the child's home life is neglected or impoverished during this period, it is absolutely impossible for the school or church, or any other institution to compensate for this fatal loss.

Of all the factors that enter into the environment of the child, or of anyone else for that matter, the home is by far the most powerful, so much so that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of home, whether good or evil, that he is absolutely helpless to resist them. What a heart-moving responsibility, then, rests upon parents to see to it that the home influences are all that they should be.

How apt, then, the divine admonition, "And they shall teach their children to pray, and to walk uprightly before the Lord."

RESTRICTED FAMILIES

ANOTHER and very ominous indication of the cracking up of American homes is the decreasing birth rate. In the *Reader's Digest* for October there is an article which states that "in the United States at large 42% of the married women have no children whatever or only one child."

That in the United States at large "approximately only one-third of the married women have a sufficient number of children to keep the population of the country even at a stationary level."

That in the United States at large "the urban birth rate has fallen so shockingly low that all American cities of one hundred thousand and over would, in three generations or one hundred years, fall to one-third their present size if left without accessions to their populations outside."

That in the United States at large "the professional classes in American cities are reproducing themselves only sixty percent."

That "in many local areas conditions are even far worse. Note, for instance, the city of Chicago. More than half its families have no children whatever—to be exact 534,125 out of its 842,578 families are without a single child of their own. And there are many American cities that have even a worse birth rate than Chicago

"The one large group of people that remains least affected by the scourge of artificial birth control is our rural population. Were it not for them Amer-

ica would already be headed down the speedy slopes of decline."

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the household. When the husband and wife are healthy, and free from inherited weaknesses and diseases that might be transmitted with injury to their offspring, the use of contraceptives is to be condemned. Prime Minister Win-

"Life is too short and love too great to sacrifice one hour through pettiness."

The foundation of a happy home is laid during pre-marital days.

ston Churchill, March 21, 1942, said in a broadcast to the world:

One of the most sombre anxieties which beset those who look ahead is a dwindling birthrate in thirty years. Unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In fifty years the position will be still worse. If this country is to keep its high place in the leadership of the world and to survive as a great power that can hold its own against external pressure, our people must be encouraged by every means to have larger families.

Former president of the United States, Theodore Roosevelt, said:

The severest of all condemnations should be that visited upon willful sterility. The first essential in any civilization is that the man and woman should be the father and

cans) will decrease at the rate of about five percent per generation.

The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die.

DIVORCE INCREASE

Another indication of the weakening of the Home Front is the increasing rate of divorce. At the beginning of this century (1900) there were in the United States 75 divorces per 100,000 population; 41 years later there were 200 per 100,000 population. Today here in the United States there is one divorce out of every 6.37 marriages. Out of every one hundred couples married in this country, twenty are wrecked on the shoals of divorce. It is reported that in about half of these, children are affected by the decree.

It is pleasing, brethren, to note, that the divorce rate in the church including civil and temple marriages is only one-

half that generally throughout the United States. The temple marriages fall way below that.

Except in cases of infidelity or other extreme conditions, the church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the church.

A man who has entered into a sacred covenant in the House of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home.

mother of healthy children so that the race will increase and not decrease.

The Census Bureau on January 31, 1941, declared:

If the present birth and death rates continue, the non-white population of this country will, in the long run, increase at the rate of about seven percent per generation, while the white population (including the Mexi-

a recommend to consummate his second marriage in the temple. A separation because of infidelity is another matter.

When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunder-

(Concluded on page 704)

QUARTER CENTURY

By

WILLIAM MULDER

A Glance Twenty-five Years as

THE summer of 1919 brought final respite from the influenza epidemic that for months had scourged the country, and in June, at the first opportunity since the death of Joseph F. Smith, Latter-day Saints met in special conference in the tabernacle to sustain Heber J. Grant as the seventh president of the church.

The month before, Woodrow Wilson, abandoning lesser statesmen to their international rivalries at Versailles, had returned to the United States convinced that the arrangements of the peace could not last a generation unless they were guaranteed by the united forces of the civilized world. His campaign for the League of Nations was shortly to bring the war president to Salt Lake City, where, with Mrs. Wilson, he would pay the bed-ridden Emmeline B. Wells, president of the Relief Society, a personal call and thank her for the magnificent contribution of wheat made toward Allied relief by Latter-day Saint women.

No one who sustained Heber J. Grant that June day could then foresee that his administration would span the fitful generation which Wilson rightly feared would mark the duration of the peace. Nor could anyone know that whatever might be the troubled course of national and world events during the years between wars, the church was destined to enjoy a peace more enduring and a prosperity more consistent than it had ever known before.

Everyone did know, however, that for two years as stake president and for thirty-six years as apostle, Heber J. Grant had more than made good the pledge he had given the Saints in Tooele as a boy. In almost identical words he repeated the promise now:

I stand here today in all humility, acknowledging my own weakness, my own lack of wisdom and information, and my lack of the ability to occupy the exalted position in which you have voted to sustain me . . . I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will labor, always in humility.

The previous November, eleven days

after the Armistice, Heber J. Grant had accompanied the mile-long funeral procession of President Smith to the graveside and there had fervently prayed that he might have "the power and the ability to be as kind, as considerate, as forgiving, as brave and noble and true" as his predecessor. He had one desire only; to walk in the footsteps of the beloved preacher of righteousness. And the first official act of the new president had been a kindly and considerate one: a letter to stake presidents and bishops on behalf of the soldiers soon to return from the battlefields of Europe . . .

WHEN Heber J. Grant with such desire and humility assumed the leadership of the church twenty-five years ago,¹ he found it free from debt and on speaking terms with the world. It was inevitable that Zion should lengthen her cords and strengthen her stakes. The wise policies of Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith had clarified church doctrine, bulwarked its credit, and come to terms with persecution and misrepresentation. There would be new vexations, but it remained for Heber J. Grant to build on foundations laid broad and deep and at great cost by the men before him. By the power of personal example and in the spirit of section 121 of the Doctrine and Covenants he would illumine the path of duty as the path of safety and lead his people a sane course through the great divides in world history that came to be known as the normalcy and prosperity of the 'twenties, with their indulgence and irresponsibility; the crisis and depression that were the despondency of the 'thirties; and the recovery and

war economy that are the preoccupation of the present day.

Paced by the almost killing exertions of its president, who at eighty had a year as eventful as any in his life,² the church has grown steadily.³ "Century of Progress," another way of saying the dispensation of the fulness of times, was its leading theme long before the Chicago exposition adopted it.⁴ In an age accustomed to measure that progress in terms of taller buildings, longer roads, faster automobiles, it was sometimes a temptation to think of church growth in terms of chapels and stake centers, seminaries and institutes, storehouses, mission homes, and temples and temple sites; and to invite attention to higher birth rate, longer life, fastest-growing membership, largest basketball league, most perfect organization. That tendency had its manifestation in the early stages of the Welfare program, and there was sharp rebuke in President Grant's lament that the publicity had been "far, far overdone."

With good reason, however, has the church been made aware of its own development. Beginning with the one hundredth anniversary of the First Vision in 1920, a number of centennials and outstanding commemorations have directed attention to the past. The church has gone forward with a backward look, profiting by the appreciation and introspection gained at each momentous anniversary—the First Vision, the coming forth of the Book of Mormon, the organization of the church, the opening of the British mission, the founding of the Relief Society. The Message of the Ages at the great centennial of 1930 kindled an enthusiasm that is still remembered.

tend a gathering of the nation's leading railroad executives and financiers; in early December worked with staff of producers and photographers from the March of Time in preparation of a newscast; meantime, and in addition to visits to nearby wards and stakes, he had attended the general conference of the church, in April, with his counselors, speaking over the first American-European broadcast of the church; in April also announced the Security (now Welfare) program, an outstanding event in a year of outstanding events. (See *Improvement Era*, November, 1926, and April and November, 1927, for fuller accounts of Heber J. Grant's life and administration.)

	1919	1943
Church membership	495,960	917,715
Stakes	75	143
Wards	843	1,242
Missions	22	38
Seminaries	19	102
Institutes	0	13
Temples in use	4	7
Temples under construction	2	1

⁴ The M.I.A. adult class had a study course by that title in 1930.

¹ Heber J. Grant was set apart as president of the church by the council of the twelve on November 23, 1918, four days after the death of Joseph F. Smith. He was sustained at the postponed general conference June 1, 1919.

² The chronicle of President Grant's unparalleled activity in 1936 runs somewhat as follows: In May appeared before the nation's leaders in science and industry at the Farm Chemurgic Conference in Dearborn and Detroit, twice receiving standing ovations; at French Lick, Indiana, addressed the Sixth National Training Conference of Scout Executives, warmly received and introduced by Dr. James E. West; in July visited Alaska with seven of his ten daughters; later, on church business in Canada; in August at the Institute of Human Relations, Estes Park, Colorado, as invited guest and speaker; in September dedicated the Winter Quarters Cemetery in Florence, Nebraska, and addressed a nationwide NBC radio audience the same day; spoke before a distinguished gathering of friends and members in the Jolyon Memorial, Omaha, before departing for New York; in November organized a stake in Chicago; from there returned by way of Omaha to at-

at Heber J. Grant's President of the Church

So it is that Heber J. Grant's administration has made history while commemorating it. Some future time will no doubt celebrate the anniversaries of the notable firsts inaugurated in this generation, even as this has been an era of rediscovering old sites, reclaiming historic landmarks, marking trails, memorializing in stone and bronze the faith of the fathers—at Cumorah, Nauvoo, Winter Quarters, San Diego, the British Isles. Not so spectacular, perhaps, but of more lasting significance, are the memorials in the form of books and manuals written, study courses prepared, and research carried on which have immeasurably added to the store of church history and gospel scholarship.

Finally there is the living monument of the ever-widening cordon of stakes, some of them "come home" after nearly a century, to regions they were once forced to abandon, as in New York and Illinois and California. As the world has grown smaller, the concept of Zion has enlarged. It is easier for President Grant to confer with Liverpool or Honolulu than it was for Brigham Young to get in touch with the settlements in southern Utah. The farthest outpost in normal times is as close as the nearest telephone. The immigration restriction bill of 1921 found the church prepared to give increasing

permanence to its missions abroad. In 1935 the church participated in its first Church-of-the-Air broadcast—the Tabernacle choir had already been heard from coast to coast every week since 1929—and during April conference of 1936 Columbia short-waved the Church-of-the-Air program to Europe. The following year President Grant paid old world Saints a personal visit. The union was complete, and as far as the church was concerned, it was one world.

FOR the effective functioning of the church, needed changes have accompanied expansion—sometimes an innovation, more often a shift in emphasis or the underlining of fundamentals. Assistants to the twelve have been appointed; general boards of the auxiliaries have been reorganized, members of the council of twelve being released as general officers and retained as advisers, and the policy of periodic release of the superintendencies and presidencies and boards announced to afford opportunity for service to a wider number. Stake missions are carrying the gospel to the stranger within the gates under the direction of the first council of the seventy. Seminaries and institutes make religious education available to high school and college boys and girls every day in the week. Ward boy leadership, successor to

Aaronic priesthood extension and the earlier correlation committee, seeks to account for the teen-age groups. President Grant's sympathies have been with youth since his own early service in M.I.A.

Of special concern to the present administration has been the revitalization of the priesthood as a fellowship bonded together for service. The steady and continuing emphasis on the committee system within the quorums may yet prove to be of far-reaching significance. The Welfare program, launched in 1936 after three years of survey and careful planning, was and continues to be the priesthood's greatest challenge. While everywhere else in the country the cry was for shorter hours, for bonuses and pensions, for lower taxes and greater security, everyone bent on what he could get, here was—and here remains—a plan wherein everyone tries to his utmost to give . . .

THE list could be multiplied. The accomplishments of these eventful twenty-five years have by no means been the accomplishments of one man. Yet this quarter century belongs to Heber J. Grant. It is his because he has given himself to it unreservedly. Not counting the nearly half century of church service that went before, as president he has served long enough to have named three sets of counselors, ordained eleven to the council of the twelve and appointed four assistants, set apart seven to the first council of seventy, called two presiding bishops and a presiding patriarch. He has set apart countless stake presidents, called thousands of missionaries, approved other hundreds as bishops, and through his prodigious correspondence and generous gifts of books has entered personally into the lives of his people. To the young his name is legend, and his personal experiences are the oft-told stories of this generation.

The president has used time well. Perhaps that is why time has treated him kindly in return. The thread lengthens, still firm and unbroken.

General authorities as they appeared at the April conference in 1918. Heber J. Grant became president of the church the following November. Seated, left to right: Rudger Clawson, Heber J. Grant, Anthon H. Lund, President Joseph F. Smith, Charles W. Penrose, George Albert Smith, Charles W. Nibley. Standing, left to right: Orrin P. Miller, Anthony W. Ivins, Charles H. Hart, Orson F. Whitney, David O. McKay, Rulon S. Wells, Joseph Fielding Smith, J. Golden Kimball, James E. Talmage, Stephen F. Richards, Joseph W. McMurrin, Hyrum G. Smith, Richard R. Lyman, Levi Edgar Young, David A. Smith. Absent were Reed Smoot, in Washington; George F. Richards, in England; Seymour B. Young, III; B. H. Roberts, at Camp Kearny, California.



"AND YE WOULD NOT!"

(Matthew 23:37-39)

By President George Albert Smith
OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday morning session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

I TRUST that I may be favored of the Lord in what I shall say, to the end that you may be edified and that the time that I occupy may be profitably spent. It is a remarkable experience to stand here and face an army of men, and realize that each of these men possesses divine authority. No other place in the world, no other group in the world, holds the authority of the holy priesthood as you do.

It is oftentimes a source of exceeding distress to me to know that our brothers and our sisters are in the world, many of them, seeking to destroy those who are opposing them on the field of battle. It seems that at different periods of the world's history, those who have been faithful in keeping the commandments of God have been compelled to defend the ideals that they have received from our Heavenly Father. To-day those who have gone out from among us are not only representatives of the government of the United States but they go out also believing that it is their religious duty to defend the liberties of the nation that our Heavenly Father established for us to enjoy.

It does seem strange that after hundreds of years of access to the holy scriptures comparatively few people are familiar with the fact that what is occurring now is in fulfillment of predictions of men who, like you, have held the priesthood. The philosophies of men vary and change. The truths of God are fundamental and never change. Today this world is facing destruction because after not only hundreds of years but thousands of years the sons and daughters of the living God have failed to conform their lives to his kind advice.

One of the prophets told us that the Lord God would do nothing but he would reveal his secrets to his servants the prophets. In other words, the world would not be taken by surprise if they paid attention to the leadership that the Lord provided. So we look down over the vista of time, to the days of Noah when the Lord warned the people of what would occur, and they apparently paid no attention, for out of the seeming multitudes that dwelt upon the earth, only eight souls were saved from destruction, yet all had been told how they might be preserved.

The Lord warned Tyre and Nineveh and Jerusalem and Babylon, and other cities, that unless they repented and turned to him they would be destroyed, and of those cities, Nineveh was the only one that turned immediately to the Lord when the prophet Jonah warned them of impending danger. The king and people clothed in sackcloth and sat in ashes without delay, and the Lord permitted the destruction that was promised to pass by.

The Lord told Abraham that his seed should go into a strange land, that after four hundred years they would return with great possessions. He didn't tell him how it was going to be brought about. He didn't tell him that Joseph, one of his descendants, should be sold into slavery in Egypt and because he kept the commandments of God should have communication with the heavens and preserve the great nation where he was living at the time. Abraham was not told that. He wasn't told that the great Pharaoh would recognize a humble Hebrew who was taken out of prison to interpret his dream. Abraham was not told that the family of Joseph would be brought to Egypt in order to be preserved, that they should become a mighty multitude, and after a period of time, four hundred years, six hundred thousand people, approximately, came out of Egypt and wended their way through the wilderness into the Promised Land. It wasn't a matter of guessing. It was a matter of knowledge on the part of God and he gave the information to Abraham.

I THINK how anxious the Lord was to save the cities of the plains, Sodom and Gomorrah. Abraham pleaded repeatedly with the Lord, asking that they be spared for the sake of the righteous. He kept reducing the number until he came down from fifty to ten righteous people. The Lord said that if in these cities ten righteous could be found, the cities would be saved. But not ten righteous persons could be found and the cities were destroyed, as they had been warned by a servant of the Lord that they would be because of wickedness.

It was a strange thing that in the days of Isaiah the Lord revealed to him that the greatest of all the nations in the earth should be humbled, and he gave the name of the man, Cyrus, whom the Lord referred to as his anointed, and told Isaiah that Cyrus would overthrow

Babylon and rebuild Jerusalem. The prophet had said that Jerusalem would be in bondage seventy years. It was just seventy years when Cyrus gathered together and took back to Jerusalem the Jews who had been taken captive to Babylon. Cyrus took artisans and skilled men and the vessels that had been stolen from the temple by those who had lived in Babylon and went back to rebuild Jerusalem.

It wasn't very long after that until the Jews who would not repent were punished because they would not listen to the Lord. And then again, after the coming of our Lord and Master, Jesus Christ, they would not receive his gospel and they would not repent. This time Jerusalem was not only overthrown but was destroyed and her temple was razed until not one stone was left upon another.

ALL these things were revealed to the prophets of God. And so we might go on now speaking of Babylon, and how the Lord told of the establishment of the various kingdoms that should succeed, by giving the king, Nebuchadnezzar, a dream, and then by using Daniel, who was there as a captive to interpret the dream of the king. The prediction had been made that certain things would occur, and one kingdom should follow after another, and it was so fulfilled. It took hundreds of years to fulfil the prediction. One of the remarkable parts of the interpretation was that in the days of the kingdoms that should grow out of the Roman Empire, the God of heaven should set up a kingdom. A little stone was to be cut out of the mountain without hands, and the God of heaven would set up a kingdom.

Daniel was a prophet of God, and he was a prophet because he kept the commandments of God. I would like you brethren who are here today to take this message with you. Daniel observed the teachings of God with his companions, with reference to the kind of food and drink they should have, and refused to accept the food that was served upon the king's table. He kept the Word of Wisdom, and the result was that he, with his three associates, who also kept the Word of Wisdom, of all those that were captives, received the inspiration of the Almighty and their own lives were not only preserved, but they were also permitted to tell what should occur.

Now, in the days of the kings that grew out of the Roman Empire, the kingdoms were partly strong and partly broken, and the God of heaven did set up a kingdom, for in the year 1830 he established his church here upon the earth. That didn't come by accident—it didn't come by surprise. It had all been predicted—all these things that are contained in the Old and New Testaments, and many others that I am not trying to mention. I am trying to call your attention to the fact that when the Lord speaks, what he promises has always been fulfilled.

Well, now, has he promised us anything today? Read your scriptures. Not only the Old and the New Testaments, but turn to your Book of Mormon. See how the Lord has fulfilled his promises—how the Nephites, because they refused to accept the teachings of God—refused to sustain those who presided over them by authority—were wiped from the face of the earth. That wasn't done without a warning; they knew it would come, and they were told, across the mighty ocean, of the coming of the Savior, what would occur when he came, and what would happen when he was crucified. The Lord kept these things in the minds of his people who were prophets and who paid attention. All over this land there was destruction because the people were not righteous.

You may follow the record, and you will discover that such things have never happened to a people who were keeping the commandments of God. The destruction has come to those who were failing to pay attention to what the Lord desired. This nation was raised up in order that men might worship God according to the dictates of their conscience—this nation of which we are a part. God raised up the very men who prepared the constitution to declare to us our privileges and our liberties. It was not an accident. Those things were recorded beforehand. In the Book of Mormon he announced the coming of Columbus, and of the Pilgrim fathers, from the old world those who came here to worship God.

All these things had been made known beforehand, and then, in the case of the Latter-day Saints, when they were in distress in Nauvoo and were being harassed by their enemies, the Prophet of God told them that they would be driven from their homes—and that they would come to the tops of the Rocky Mountains where they would become a mighty people. What did they know about the Rocky Mountains? What was there in the Rocky Mountains that they should come to? Not anything but what God had prepared. That prophecy was fulfilled, and you are my witnesses that it was fulfilled in that the Latter-day Saints today are a mighty people in the midst of these great mountain valleys.

Another prediction of our times that was fulfilled, was when the Lord revealed to the Prophet Joseph Smith that there would be a civil war in this country and told him exactly where it would begin, at the rebellion of South Carolina. How did the Prophet Joseph know, nearly thirty years before it occurred, that it would start in South Carolina? He knew because the Lord knew and told him so. So from the beginning, through Noah, and all down through the line of prophets the power to communicate with the heavens has been with those whom God has raised up and prepared. The people have been taught and they have been warned, and most of them have been recreant to the warning, the result being that great destruction has come upon the children of men.

Now, in our day we are warned, in a revelation to the Prophet Joseph Smith, that unless we are more righteous than those who are receiving destruction at the present time in many parts of the world, we too must lose our birthright and our opportunity and be destroyed here in the flesh. We will not be justified by saying we are living as well as other people. That is not sufficient, my brethren. We have a special destiny if we live for it. That destiny is to live here upon this earth when it becomes the celestial kingdom, where God our Heavenly Father and His Son Jesus Christ will be our King and our Lawgiver. We know these things, and

the world does not know them. So it is not sufficient that we are doing as well as most of the people in the nation. Unless we are keeping the commandments of God and living worthy of the blessings of our Heavenly Father, we will not receive those blessings.

Now that isn't said with any feeling of unkindness and harshness. From the depths of my soul I wish that we ourselves could see our own danger. There are many people among us who are pleasing to our Heavenly Father because they are keeping the commandments of God. There are many people who are not members of the church who are seeking to keep the commandments of God as they understand them. All these will receive blessings in proportion to their faithfulness. But in preparation for the celestial kingdom, to obtain an inheritance here when this shall be that kingdom, the Lord himself has given the rules and regulations. Yet, I fear there are some among us who are so thoughtless as to have the idea that they will decide for themselves, contrary to the Lord's advice, what they will do and yet expect to receive an inheritance in the celestial kingdom, but they are doomed to disappointment. The Master said:

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

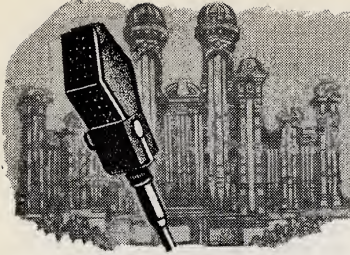
Why are we prevented at the present time from doing as we have done for years, to bring all our people who can come to the tabernacle? Because the people of the world have transgressed the laws of God; because the people of our nation have disappointed the Lord and have refused his blessings, so many of them.

Then, right here among us, in our own homes, in the organized stakes of Zion, there are those who have had the hands of the servants of God laid upon their heads and been confirmed members of the church, and many of them have received divine authority, and today what would they do if the Savior were to come? What would we do? Are we prepared for the coming of our Lord?

(Continued on page 707)

Members of the Council of the Twelve as they met at the recent October conference. Seated, left to right: Stephen L. Richards, Joseph Fielding Smith, President George Albert Smith, George F. Richards, Richard R. Lyman. Standing, left to right: Ezra T. Benson, Spencer W. Kimball, Harold B. Lee, Albert E. Bowen, Charles A. Callis, John A. Widtsoe, Joseph F. Merrill.





The Spoken Word

By RICHARD L. EVANS

Extracurricular

WE have come again to the time when, in spite of all the pursuits of war, millions of students return to the schoolroom, there to learn from books, from teachers, and from association with their comrades, the lessons of life in all its fields of knowledge. And because our children spend so much of their time within school walls, and derive so many of their fixed impressions and habits and attitudes from the hours and the days spent there, parents have both the right and the obligation to know what is being taught them, and how, and for what purpose, and by whom. Of course, we may think we have done our duty in this respect when we have consulted the school catalogue or looked over the program of the day and see that Johnny is studying French, and science, and grammar, and history, and a number of other things. But labels in catalogues may not mean any more than labels in many other places. The same subject taught by two different teachers may scarcely be recognizable as the same subject—so great is the variety of individual color, personal bias, and point of view—and so potent a factor are the personality and personal life of the teacher. And that is why parents are obliged to be concerned beyond the listings in the catalogue and in the published curriculum—and that is why it seems pertinent to ask the question: How can a man teach life if he can't live it? Education is an all-embracing process, and so therefore is teaching—and both go far beyond putting the right question and the right answer on the blackboard. Teaching involves life in all its phases, and in order to be fit to teach life, one must be able to live it, because children are so much impressed by their teachers, not only in the laying down of formal rules, but also by their personal example, in the schoolroom, on the school grounds, and off the school grounds. And so, as our children return to school, we have a right to expect that the influences they find there will go beyond mere academic exposure—beyond the tables of multiplication and the rules of grammar—that beyond all this they will there find lives worthy of emulation—because teaching is and must be considered to be a sacred trust, a career requiring dedication of self—a pro-

fession that demands high ethical living, so that a child may know that what his teacher says is the truth, and that how he lives will be in conformity with what he says, in order that his teachings will not be lost, and that the lives of children will not be misdirected by something that speaks louder than words.

—September 12, 1943.

Dull Reflections of a Ready-Made Pattern

AMONG the dictator nations there is an avid recognition of the fact that control of what is taught in the schools is a long step toward control of the future—and so a deliberate policy of indoctrination is pursued, which, if permitted to proceed unchecked and unchallenged, can go far to assure any regime, any philosophy, any system of government, any ideology, the loyalty and devotion, right or wrong, of the youth of the land who will soon become the citizens of the land. And by this means, barring some outside circumstance or contrary influence, a generation or a nation of people could be reared with their hearts set upon false standards and their feet planted on crumbling foundations. If the processes of education are so potent and so vital to those who would misuse them, surely they are even more vital and of more concern to those who would use them for legitimate ends. And so, the forces of freedom must use the factors of education for a positive good as diligently as the forces of dictatorship and regimentation would use them for evil and enslaving purposes. And in furtherance of this thought perhaps it should be said that the closer to home the policies are dictated—the nearer the control of our schools is to the communities in which they operate and to the parents whose children are being taught—the better it is in many particulars. Somehow the down-to-earth wisdom of conscientious parents and a sense of pride and responsibility in crossroad communities have been factors in building greatness in this land and others. And since there is no such thing as omniscience among men, edicts from some tall tower, remote from the grass roots and from the little red schoolhouse, might not

from Temple Square

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

do so well, because local problems are not always understood or appreciated in places of remote control. Each community has its own particular color and character, and, if permitted to do so, will contribute something unique to the life of a nation. And recognition of local responsibility leads to the development of local strength, local independence, local leadership and achievement, the aggregate of which, if freely permitted, enriches a nation or a people far beyond what could be achieved by the supposed omniscience of a remote directing body whose purpose is control rather than initiative, and uniformity rather than that individuality which, after all, is the essence of progress, of social safety, and of democracy itself. But, if permitted to become stereotyped, our school and our children and our lives may tend to be merely the dull reflections of a ready-made pattern.

—September 19, 1943.

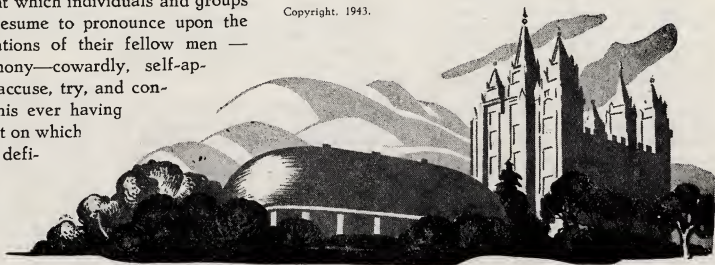
Encroachment on Justice

A TREND that has always caused apprehension among far-thinking men is encroachment upon judiciary function — the short-circuiting of the processes of justice, whereby various non-judicial agencies or officers accuse, try, convict, pronounce sentence, and execute judgment without what has traditionally come to be known as "due process of law." But there is another type of usurpation of the functions of justice which is more long-standing, and more universal than encroachment upon the power of the civil courts — and that is the judgment which individuals and groups of men and women presume to pronounce upon the character and qualifications of their fellow men — with whispered testimony—cowardly, self-appointed tribunals that accuse, try, and condemn a man without his ever having known of it. One point on which scripture is repeatedly definite is the injunction: "Judge not that ye be not judged."
... "Judgment ...

is mine," saith the Lord. And yet because of real or imagined slight, or personal prejudice, or jealousy, or envy, or because of the sheer malicious pleasure of gossiping, there are those who are given to destroying the peace and effectiveness and reputation of others. The fact is that if you're looking for it, you can find offense against any man, because perfection in the human race is conspicuous by its absence. And you can do harm to the standing of any man in the estimation of others by minimizing his virtues and magnifying his faults, or you can build up any man in the minds of others by magnifying his virtues and minimizing his faults. But the reverse is the function of the scandal-mongers and the gossips and the professional dirt vendors—to ignore the real and genuine and fine things about life and people, and to cast a glare on blemishes. And in the eyes of a jealous or malicious observer anyone may be judged unfit for the thing he is doing or may propose to do. It is not improbable that people who are loose in their judgment of others are the instigators of more sorrow, more mischief, and more waste of human lives than wars, famines, and pestilences, because there isn't any home or any country or any heart that is proof against them. "Judge not that ye be not judged." To sit in the judgment seat upon our fellow men with malicious and harmful intent or with careless and thoughtless indulgence is a flagrant usurpation of judicial function. It is a major offense against humanity, and those who indulge in it will surely reap as they have sown.

—September 26, 1943.

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PIONEER DIARY

of Eliza R. Snow

PART IX

ALONG THE NORTH PLATTE, 1847

Tuesday, July 27. Start 10 min. past 7. At 10 arrive opposite Ash Hollow, where we halt for the purpose of getting timber to repair wagons in case of accident. Ate our bread up for supper & have no wood, expecting to find it last night, but thro' the kindness of Moth[er] Chase, we are supplied with the addition of b[uffalo] chips & we have a good breakfast. This is the 3rd time I have done so much cooking as to bake the pan-cakes since we started. The Ind[ians] that annoy'd us last night, pass us & strike their tents & travel with us till near night, when they fall in our rear & we encamp near them—a large com[pany] on the other side the river. It commenced raining just as we stopped—no time to cook supper—I am quite sick this aft.—glad to crawl to bed. Trav. 12 ms.

Wednesday, July 28. Start early—the forepart of the day very warm—clouds up afternoon & the wind blows—rains a little where we are, but this storm is most ahead. We pass the 2nd 50 & encamp in front, quite cold at night, but the rain over. Trav. 15 ms.

Thursday, July 29. Start 20 min. past 7—the 2nd 50 come in sight & we soon come nearly up with [John] Taylor's com. The bluffs on both sides the riv[er] are very picturesque. As we commence rising the hills, which are said to be the last between this & the Fort, we can see a singular appearing bluff, which in an inhabited country might be mistaken for a large building. It is said it may be seen in 40 ms. travel. The bluffs all day present buildings, terraces, platforms, &c. of every description. We encamp in front of the 2nd 50 & in sight of [John] Taylor's. Trav. 25 ms. Margaret [Peirce] walked on a range over the peaks & brought us wood, stones & cedar boughs. Yest. we met 5 fur trappers on horseback; they left their com[pany] on the other side to learn who we were.

Friday, July 30. Bro. Woodard came to Capt. Jos. B. N[oble] this mor.—told him he should leave the 50 unless he could either be paid for the work he had done or have his tools carried. We start ten min. past 7—the 2nd 50 in sight in our rear & 2 or more com[panies] in front. Move rapidly on with the same tranquility as yest., except Fath[er] Chase stopping a few min. to arrange his oxen. Capt. [Peirce] drove past him. The bluffs truly present views wildly magnificent. We arrive nearly opposite the peak, which we saw yest. mor., & encamp. The sun has been scorching thro' the day, tho' the nights are like Oct[ober]. I went to see Sis.



SCOTT'S BLUFFS

"Presenting the appearance of well fortified castles . . . the color of well burnt brick, sometimes the red being striped with nearly a chalk color. . . . The little green shrubs and herbage gave it a romantic appearance."

Ewing at noon, who has been very sick for some time. Bro. Hendricks' oxen which almost gave out yest. still travel on. Our people saw a man across the river—found him to be from California. Trav. 22 ms.

Saturday, July 31. Start about 7 in the mor. cool—the middle of the day hot—met one of the Pioneers by the name of Davenport going to Winter Quarters with a com. of fur traders—encamp between 5 & 6 in sight of John Taylor's & in sight of the Chimney Peak. The bluffs are stupendous & beautiful to the lovers of nature—no wood on this side of the river & only cedar bushes on the other—our cooking is done with fragments of flood wood & buffalo chips. The "Chimney Rock" or as I nam'd it, Chimney Peak, is said to be precisely 20 ms. from "Scotch [Scott's] Bluff." We encamp about 5 ms. in rear of opposite the latter. Trav. 16 ms.

Sunday, August 1. We do not trav.—this is a busy day in washing, baking, &c.; the feed here is good—the 2nd 50 come up & encamp near us—some of our boys visit "Scotch [Scott's] Bluff"—report it to be a mile high & almost inaccessible—find a few pine trees & cedar shrubbery, currants, &c.—the two com[panies] hold meeting at 5 in the eve. After night the Capt[ain]'s meet—motion'd that B[urgham H.] Young go into the 2nd 50 with his Uncle [John].

Monday, August 2. Start a little after 7—the forenoon very hot—clouds up & is fine traveling, with now & then a sprinkle of rain—our cattle are herded out of the yard for several past nights. Traveled 16 miles.

Tuesday, August 3. The day hot—a little before night the com. halt while Sis. Ewing who was taken sick 2 days ago, died. We turn'd down to the river

& encamp'd near [John] Taylor. The 2nd 50 not in sight. I had a 2nd chill this forenoon. Sis. [Peirce] & M[argaret] quite ill with the heat—saw a bluff which is said to be 50 ms. beyond the Fort. Trav. 15 ms.

Wednesday, August 4. This mor. we saw many men & horses—many female faces were lighted with unusual joy at the arrival of some of the battalion from California, looking healthy & in good spirits. We ascertain'd the Com[pany] to be Gen[eral] Kearney, Fremont & 14 Mormon soldiers going to Ft. Leavenworth for their release, &c. The Gen[eral] had brought Fremont, he being obnoxious to our interest by prejudicing the Spaniards against us. The burial of Sis. E[wing] was attended with all the propriety circumstances would permit—after the customary dressing, the body was wrap'd in a quilt & consign'd to its narrow home without a coffin. It truly seem'd a lonely grave. Capt. [Peirce] found a wood written by the Pioneers dated 1st of June, saying 15 ms. from Ft. Laram[ie] &c., after which we went 2 ms. & encamp'd. Today saw patches of prickly pear nearly half over the ground. Trav. 12 ms.

(To continued)

"Death made occasional inroads among us. Nursing the sick in tents and wagons was a laborious task, but the patient faithfulness with which it was performed was no doubt registered in the archives above, and an unfailing memento of brotherly and sisterly love. The burial of the dead by the wayside was a sad office. For husbands, wives, and children to consign the cherished remains of loved ones to a lone grave was enough to try the firmest heart strings. Today a sister, Esther Ewing, who had passed away after a sickness of two weeks, was buried. The burial was attended with all the propriety that the circumstances would permit. After the customary dressing the body was wrapped in a quilt and consign'd to its narrow house. It truly seemed sad and we sorrowed deeply as we turned from the lonely grave.—Eliza R. Snow, quoted in Tullidge's *Women of Mormondom*, p. 334.

PRIESTHOOD OBLIGATIONS

By George F. Richards

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

DEAR Brethren: For some time I have anticipated this experience and with a great deal of anxiety. I have seen in my mind a large congregation of intelligent leading men of the church, men holding the priesthood and important offices in the church, whom I would be expected to lead in intelligent and profitable thought in matters pertaining to our eternal welfare. In thinking what I might say that would be appropriate I have thought that, as this is a general conference of the priesthood of the church, I might speak on the importance of the priesthood in the great scheme of man's salvation with the hope that it might lead to greater faithfulness in magnifying the priesthood.

Priesthood is power and authority of God delegated to man to speak and act for him in the work of salvation. We are all candidates for the blessing of eternal life and exaltation and have been from the beginning, and in the end I am sure we will be satisfied with nothing less than a fullness of glory, but these blessings cannot come to us without the exercise of priesthood. It matters not how much faith we may have, how sincere our repentance, we can enter the kingdom only by baptism and confirmation, and these ordinances have to be administered by the priesthood. This really places the priesthood on a par in importance with our membership in the church. We might ask, do we fully appreciate our membership in the church, and do we fully appreciate the priesthood? There are other ordinances of supreme importance that we must receive if we would obtain eternal life and exaltation, for example, the endowments as ministered in the house of the Lord. In these endowments we are informed that they are to prepare us to enter the celestial kingdom. There we receive knowledge and information which with faithfulness on our part are intended to admit us into the kingdom, knowledge that is received from no other source and without which we may never enter the celestial kingdom. Those ordinances are administered in the power and authority of the holy priesthood. Do we see the importance of the priesthood which we have received?

There are other blessings—the new and everlasting covenant of marriage, administered by the authority of the holy priesthood entitling faithful men and women to receive that covenant, and if they are true and faithful, to some

of the highest and most glorious blessings that our Father has for his faithful children. A man may not attain to the goal of his existence, eternal life and exaltation, without himself bearing the Melchizedek priesthood. He may not receive the endowments until he has first received the priesthood. Nor can he have a wife sealed to him for time and eternity without his first having received the priesthood. These facts make the priesthood of equal importance with all these other ordinances of the gospel and with salvation itself.

Every man that has received the Melchizedek priesthood has received the oath and covenant of the priesthood which the Lord has revealed and which is recorded in the eighty-fourth section of the Doctrine and Covenants by which he covenants with the Lord that he will magnify that priesthood: 'You and I, all of us, have received that oath and covenant, and the Lord on his part covenants to give to us all that he hath.

If by bearing this priesthood and magnifying it before the Lord, we may have all that our Father possesses, eternal life and exaltation in the celestial kingdom, what more can he offer as inducement and reward for magnifying the priesthood?

BRETHREN, these important offices which we hold that grow out of the priesthood, afford us an opportunity to magnify the priesthood. I may say that when we magnify these offices, we magnify the priesthood, and if we fail to magnify these offices we have accepted, we fail to magnify the priesthood.

There are in the church today, according to statistics, something like thirty-five thousand men over twenty-one years of age who hold some office in the Aaronic priesthood who have never received the Melchizedek priesthood. Some of these men may have become disgruntled over some little thing that might be overcome if we would take up a labor with them, inquire into their feelings, manifest a little love toward them and an interest in their eternal welfare.

Some seem never to have appreciated the gospel which they have received. They have gone as far as they care to go, apparently, lying down on the job. This we do know, that these men never having received the Melchizedek priesthood, have not received their endowments. They have not been married according to the new and everlasting

covenant. They are living with their wives and rearing their children outside of that covenant, having married their wives for the duration of their mortal lives. Such men are in danger of losing their wives, their children, and their salvation. The Prophet Joseph Smith has left of record this statement that when God offers a man knowledge, or a blessing, and he rejects it, that man is damned. We have here shown that the priesthood is a blessing of the highest type and degree, and the Lord offers it unto the men of his church if they will qualify, through faithfulness, to receive it. Our boys are taken when twelve years of age and are given an office in the Aaronic priesthood and ordained a deacon that they might assist the church, that they might learn to appreciate and magnify the priesthood, that they might prove themselves worthy of advancement and at the age of fifteen, if they have been worthy, they are entitled to a further ordination in that priesthood to that of a teacher, and after two years of experience as a teacher, at seventeen they are entitled to receive the ordination of a priest. And then, at nineteen years, if the boy has proved himself all along the line to be true and faithful, he is entitled to the ordination of an elder in the Melchizedek priesthood. Here lies a great responsibility, one of many resting upon the bishopric in this church, to see that that boy be not neglected and allowed to go on to be more than twenty-one years of age without his having the privilege of receiving the Melchizedek priesthood and its attendant blessings.

THERE is another class of people in this church. We have no statistics, so far as I know, to determine how many, but I am sure a great many who have gone a little farther than these adult members of the Aaronic priesthood in that they have received the Melchizedek priesthood. They have been privileged to go to the temple and get their endowments and have a wife sealed to them and then they have neglected all their religious duties and responsibilities, disregarded their vows and covenants that they have entered into in a most sacred way and in sacred places, and seem to have no interest in their religion. The wives of these men, notwithstanding they have been sealed

(Concluded on page 708)

Of DREAMS and VISIONS

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (1 John 4:1.)

It has only been a few weeks since I was approached at a stake conference by a good brother who said there was a gentleman there who had a very important message that he wished to present to me, and would I please give him an interview. So the interview was arranged. This man stated that he had been visited by one of the three Nephite disciples, and he told me a very fantastic story. After listening to it patiently until he had finished, I said to him, "If you have had a vision or manifestation, it is your duty to keep it to yourself; it is not for the church, and I advise you not to repeat it." I hardly think that was the counsel he was seeking.

In the past few months I have received a number of communications from various parts of the church, from good, honest-thinking people who have made inquiry regarding some purported visions and dreams which are being circulated in all parts of the church. These inquirers wish to know what my judgment is concerning these purported visions. We have also had certain individuals traveling around among our people, prevailing on some of the bishops to let them hold meetings where they could relate to the people their remarkable experiences which they claim to have had. They have on their own responsibility held cottage meetings and invited the people, and some have been foolish enough to go and listen to these stories as they have been told.

Now, I think it is wrong for any bishop or anyone else to invite these people who profess to have had a dream or a vision, or some kind of manifestation, into a meetinghouse, or even into the homes and gather the people in to listen to these presentations. In my judgment it is contrary to the teachings of the church. When John said, "Believe not every spirit, but try the spirits," he did not mean that we should spend our time accepting or encouraging every wind of doctrine, but that we should prove every doctrine by the revelations of the Lord; by those principles of eternal

truth which have been revealed for our guidance. We have certain standards which have been accepted and by which we are to be governed.

If I should say something which is contrary to that which is written in the standard works of the church, and accepted by the authorities of the church and approved by the church generally, no one is under any obligation to accept it. Everything that I say and everything that any other person says must square itself with that which the Lord has revealed, or it should be rejected.

Paul said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (1 Cor. 14:1.) Well, this counsel is very good; but do we understand what Paul meant by the gift of prophecy? When the angel appeared to John on the Isle of Patmos, and he appeared in glory, John fell before him upon his knees and was about to worship him, but the messenger said to John:

See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev. 19:10.)

THE Prophet Joseph Smith has said that every member of the church should be a prophet, meaning, of course, that he should have that testimony of Jesus and keep himself in perfect accord with the Spirit of the Lord so that he could recognize truth and the Lord could reveal the truth to him, so that he might comprehend it. Every man in the church has the right to receive revelation for his own guidance, but not for the guidance of the church. Back in the very beginning, when the church was only a few months old in this dispensation, certain individuals arose claiming to have had manifestations and visions for the church, and they led some of the members astray. There was a woman by the name of Hubble who claimed to have revelations, and some of the members of the church listened to her. One of the eight witnesses of the Book of Mormon, Hiram Page, began to have manifestations, and he was able to have influence over others. He persuaded some of the Whitmers and even Oliver Cowdery, to accept the things that he proclaimed. The result of this was that the Lord had to give a revelation correcting all of this sort of thing, but before it was corrected the Prophet had a difficult time to get some of his brethren to understand that what had been given by Hi-

ram Page, and Mrs. Hubble, and others, was not of the Lord.

In that revelation, which was given in February, 1831, the Lord said this:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand.

And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (D. & C. 43:1-7.)

This ought to be clear enough for us all. If the Lord has a revelation or a commandment to give to his people, it is going to come from the head, and when someone else comes among the people professing to have revelations and to give commandments we can test that matter very readily. We do not have to go into any details or make an extended examination of the claims, there is no need of any investigation whatever, because the Lord has given us the key as a law to the church by which we are to be governed.

Now, again, in another revelation which was given a short time later, in March, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men: for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

For verily I say unto you, they are given (Concluded on page 719)

THE IMPROVEMENT ERA

ASSIGNMENT TO YOUTH

By Stephen L Richards

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

I WOULD like to use the limited time available to me at this conference to broadcast a message to the youth of the Church of Jesus Christ of Latter-day Saints. These young people are not with us in our meetings. Restrictions on travel and other war necessities not only prevent their attendance, but have also hindered the functioning of the several organizations of the church which are devoted principally to the care and education of the youth. For two years now no general conferences of the young peoples' organizations have been held and these groups have had but limited opportunities to meet in stake capacities. I want them to know, however, that they have not been forgotten and that the church is now as always most ardently devoted to their welfare and advancement.

I believe it is safe to say that no organization has ever made more ample and adequate provision for the care and training of youth than has the restored Church of Christ. Since its organization it has devoted a very major portion of all its efforts to the education and development of children in the home, the school, and the church. And not only has it provided almost unparalleled opportunities for their education but it has also placed upon youth responsibilities that have seldom, if ever, come to young people of comparable age. This has come about, in part, through the unique organization of the church, and, in part, through the universal concept of its membership that everyone, old and young alike, who secures a knowledge and testimony of the restored gospel thereby becomes a potential missionary for the dissemination of the truth to all mankind.

Another most unusual circumstance supporting this concept is that all the young men of the church, almost without exception, have been ordained to the holy priesthood. Beginning at twelve years of age, all boys of good moral standing pass through three gradations or offices of the priesthood by the time they reach the age of nineteen, and before they reach their majority nearly all of the young men of the church come to hold the higher or Melchizedek priesthood, which is the priesthood after the order of the Son of God. It is needless to say that these offices of priesthood bring to the boys obligations and opportunities for serv-

ice. Through divine revelation there have come specific duties for each order of priesthood and these duties entail a devotion, a discernment, and wisdom that might well become men of far more mature years. So that the priesthood duties of boys within the church are not trivial; they call for and promote manliness; and they fully support the premise that the youth can make large contributions to the support of the work of God.

THE history of the church is replete with such contributions. The Prophet Joseph was but fourteen when he received the first heavenly vision which initiated the work of the restored gospel. He was seventeen when he received the revelation of the coming forth of the Book of Mormon. He was twenty-one when he was given the plates for translation, and he had not long passed his twenty-fourth birthday when he caused to be organized the restored church with its marvelous institutions and a sizable part of the great body of theological doctrine and principle that has undergone the scrutiny of more than a century without discovering a single error in the fundamentals he announced. He lived only fourteen years after the church was organized and died at an age young enough to have been included within the present draft of young men for military service.

The Prophet's associates in beginning the work of the church were, with but few exceptions, very young men. Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, who became presidents of the church, assumed responsibilities very early in their lives. George A. Smith, grandfather of our present president of the twelve, was only twenty-two when he was ordained to the apostleship, and our beloved President Grant was not yet twenty-six.

The missionary work of the church has been carried on principally by young people. For many years the average age of missionaries did not exceed nineteen, and latterly it has scarcely been above twenty until the war made impossible the sending of more young men. The missionary labors of the young people of the church are too well known to require much comment. I believe that their work measured in

terms of devotion to a cause, expenditure of available time and means, and proportionate numbers of the whole group engaged, has few, if any, counterparts in all history. What these young missionaries have accomplished in bearing God's word to the world would require volumes in the telling, and the appreciation of their efforts in the joy they have brought to the hearts of men, women, and children the world over is of a depth and a nature never to be told. Thousands upon thousands who are the beneficiaries of their unselfish Christ-like ministry rise up all over the land to call them blessed, and generations to come will look back upon them as the source of the most enduring happiness they will ever know.

I CITE these things in the hope of making my young friends in the church more conscious of the part they have to play in this great work of the latter-days. I am cognizant of the fact that the young men of military age are not now available for church service as they otherwise would be. I must address my remarks chiefly to the boys of pre-induction age and to the girls. These constitute a large group in the church, and to them I would like to make a special appeal.

I also acknowledge the necessity of making the fullest possible contribution to the war effort and the country's service. We are impelled, not only by the circumstances, but by our sense of obligation to our own and other boys who are fighting the country's battles to give them the fullest possible cooperation and support in every way in which it is possible to help them. But while this is war and it is probably a good time, as someone has suggested, "to adjourn politics," it is no time to "adjourn religion." We have a definite obligation to our soldiers who bear the brunt of this terrific ordeal to help preserve the worth-while things for which they are fighting—liberty, morality, and justice, and to try to make the country and the world worth their sacrifice and effort.

I don't need to argue with you, young men and women of the church, that the true religion of Jesus Christ is essential to make the kind of world which the thoughtful, high-principled young men of the church and of America are fighting to establish. You know that they want to come back to a decent society that has not been ruined by crime and moral perversion. You know that they want to come back to sweethearts and girls yet to be sweethearts who are worthy of their fidelity and devotion, and worthy to be true mothers in countless homes yet to be established, and

(Continued on page 716)

STAKE MISSIONARY WORK

By Richard R. Lyman

OF THE COUNCIL OF THE TWELVE

THE last message of Jesus the Son of God before his ascension into heaven was, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Carrying out this great and important injunction proclaimed by him who is the Prince of Peace, the King of kings and Lord of lords is the prime business of this, his church, the Church of Jesus Christ.

And while, because the whole world is at war, we cannot at present continue to carry our gospel message abroad, I am glad to report that the work at home in our stake missions is going forward with ever increasing efficiency and success.

These missions, now a little more than six years old, were in good operating condition before our foreign missions had to be closed. This work is done under the direction of the first council of the seventy in accordance with the instructions of that modern revelation which says:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same. . . . (D. & C. 107:34.)

TWO TASKS

Two tasks have been assigned to our stake missionaries: To bring into activity those church members who are inactive, and to carry the gospel message to those who are not members of the church. You church officials will be glad to know that this stake missionary system, in these six years, has brought more than twenty-four thousand inactive church members into church activity. This means an average of four thousand per year, more than three hundred per month, or ten persons per day. And in addition it has brought into the church by conversion and baptism more than thirteen thousand, an average of more than two thousand per year or nearly two hundred per month.

And these happy results have not been accomplished without genuine missionary effort. About eight thousand missionaries have held more than fifty thousand cottage meetings, they have distributed thirty-nine thousand volumes of the standard works of the church, and they have spent one and one-half million hours in this unselfish missionary labor. Thus you see our neighbors in the stakes and wards of the church are opening their doors and their hearts to hear the gospel message we have to present.

TO MAKE FRIENDS

Our aim is to make friends. Our mis-

Address delivered at the Friday afternoon session of the 114th semi-annual general conference, October 1, 1943, in the Tabernacle

sionaries are told that whenever they make an enemy they have made a mistake. Ours is a gospel of gentleness and love and peace. These workers are instructed not to argue, but with a humble and prayerful heart to discuss, with those only who are interested, the fundamentals of righteous living. By their efforts to teach others, these faithful workers strengthen and fortify themselves in their own high ideals and standards. The constant and earnest teaching of Christian virtues impresses upon them the importance and the value of living in conformity with the ideals and standards of the church. The high degree of spirituality enjoyed in real missionary work brings into the hearts of the missionaries a reassuring knowledge, testimony, and certainty concerning the restored gospel message which only the light and inspiration of heaven can bestow.

Our missionaries are humble men and women. Except in rare instances they are not trained theological scholars. Their conduct, their ideals, and their standards of living may in many instances be as effective as factors of conversion as are the words which they speak.

MUST ENDURE FOREVER

The simple, straightforward manner in which they live, teach and preach, you must admit, is the method of Christ himself. And the gospel we teach today is also the same gospel that Christ himself taught. The message has not changed. Being the truth, it cannot change; it will, it must, endure forever.

However great the joy and the satisfaction which come into the souls of those who are converted, and into the souls of those who are brought into church activity, these are not greater than is the joy that fills the hearts of the missionaries themselves, for, as the good book, the Bible, says, they have burning within themselves that "peace of God which passeth all understanding." (Philippians 4:7.)

The aim of the missionaries is to teach their neighbors the great plan of salvation and the restored gospel, the sacredness of human personality, and the brotherhood of man.

APPEAL TO OFFICIALS

I appeal to you stake presidents and bishops and to your counselors also to select as stake missionaries men and women who have strong personalities, pleasant persistence, a thorough knowledge of the gospel, and the fire of a testimony burning in their souls. And I appeal to you not to take these strong characters out of the seventies quorums or out of your stake missionary force without giving most careful consideration to the effect such changes will have on this the most important activity of the church.

Two examples will illustrate what I mean by selecting as missionaries those who are able, who are filled with faith, and who are intensely devoted to the work.

A GREAT MISSIONARY

An extremely active and greatly loved patriarch told me that when as a young man he thought his time was too valuable and himself too busy to go into the mission field, at a time in his life when he did not have enough of the unselfish gospel spirit to make the necessary contribution of his time and his money in order to carry the gospel message to others, there came into his life a great missionary.

While thus living a more or less selfish life, he said he was sitting on the porch of his mother's home in southern Utah when out of the dusk and the dust of those early pioneer days came a team and one-seated buggy and stopped in front of that home. Out of the buggy stepped a member of the council of the twelve. After instructing the driver to find feed for the horses and to be back at five a.m. to continue the journey, this member of the council of the twelve took a seat on that porch by the side of the young man and began to name reason after reason why this able young fellow should make the necessary sacrifices in time and in money in order to make it possible for him to go into the mission field. Reason after reason was given, appeal after appeal was made to the young man as the hours of the night sped on. Ten o'clock came and eleven, and the determined preacher of the gospel continued his labor. One o'clock came and two and three, and four, and finally five, and this mighty converter of men, without having moved his hat or his shoes, told the young man goodbye, walked out to his buggy, and drove away. The persistence, the faith, the testimony, and the pleading of this great

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THE IMPROVEMENT ERA

THE NATURE of PEACE

Address delivered at the Sunday
afternoon session of the 114th
semi-annual general conference,
October 3, 1943,
in the Tabernacle

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

My dear brethren: I hold it a great privilege to be allowed to bear witness of the truth of this work to the assembled priesthood leadership of the church. I bear testimony to you that this is the work of God, established by him through the instrumentality of the Prophet Joseph Smith.

This testimony I found in my early youth. It has remained with me as certain knowledge all these years. I have discovered, as you have, I am quite sure, the method by which such a testimony may be kept alive, blossoming, useful in human life. The formula is simple: Live the gospel every day, practice it, and study it regularly; do not let the affairs of the day that deal with the making of our temporal living crowd aside matters that pertain to the gospel. If we use this formula our testimony will become increasingly certain, will grow, will expand in meaning and comprehension.

During these days of conference I have enjoyed, with all of you, a feast of good things. During the days a thought has come into my mind repeatedly and has crowded out any preparation that I may have made for this occasion. It is an ancient theme, touched upon by several speakers at this conference. If the Lord will help me, I should like to discuss it with you briefly.

This is a church of peace. The gospel of the Lord Jesus Christ is a gospel of peace. The head of the church, the Lord Jesus Christ, was spoken of in Brother McKay's address, as the Prince of Peace. If we study the conditions of the church, its principles, its practices, all that pertains to it, we shall find that they all converge upon one great objective—the establishment of peace upon earth and among the children of men. That is the objective which dates back to the beginning of mortal time.

This matter of peace appears and reappears in the scriptures. It was Brother Kirkham, yesterday, who quoted the Savior: "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

At this particular time in the world's history, we have much to say about peace. The devil for some time has been given ample dominion over his own; but we understand, that there never was a time when the hand of the Lord was wholly withdrawn from human affairs. Apparently the tide of battle is now being turned by the Lord

toward victory for those who are battling for righteous principles.

Therefore, men are speaking about peace, and what is going to happen after the war. Books and articles are being published, there is a deluge of written material setting up propositions and proposals relative to the disposition of all mankind and all human affairs after the war is over.

I want to say to my brethren here today that these proposals begin at the wrong end, and that they will all fail. Peace upon earth is not to be established by Congress or Parliament, or by a group of international representatives. Peace is not a thing that can be taken on, then taken off again, as we do a piece of clothing. Peace is quite different from that. Peace cannot be legislated into existence. It is not the way to lasting peace upon earth. That, every man here understands.

Remember, the Savior himself tried to point that out to us, for when he spoke to his disciples and said, "Peace I give unto you, peace I leave with you," he added, "Not as the world giveth, give I unto you."

Peace comes from within; peace is myself, if I am a truly peaceful man. The very essence of me must be the spirit of peace. Individuals make up the community, and the nation—an old enough doctrine, which we often overlook—and the only way to build a peaceful community is to build men and women who are lovers and makers of peace. Each individual, by that doctrine of Christ and his church, holds in his own hands the peace of the world.

That makes me responsible for the peace of the world, and makes you individually responsible for the peace of the world. The responsibility cannot be shifted to someone else. It cannot be placed upon the shoulders of Congress or Parliament, or any other organization of men with governing authority.

I wonder if the Lord did not have that in mind when he said: . . . "the kingdom of God is within you," (Luke 17:21), or perhaps we should re-emphasize it and say: "The kingdom of God is within you."

I BELIEVE that our problems in this day and age are in some respects the most terrible in the whole history of the world, and the most difficult to understand. Yet we know that peace and all that pertains to it must come from within

in honest human hearts who have been drilled and tested in righteousness.

The question may be asked, Is it really possible for any individual to be vanquished, shall we say, by peace? Is it possible for such individuals to be so multiplied in number, as to make of the earth a happy, peaceful dwelling place. The answer which we give to the world is that if a man but conform to, if he be in harmony with, eternal law, peace will be his. That is a simple formula which refers to body, mind, and spirit, and to our neighbors. If I obey the physical laws of the body, physical peace will be mine. If I obey the laws of mental health, I shall be mentally at peace. If I obey the spiritual laws which God has given, I shall likewise find peace, the highest peace. If I love my neighbors, even as I love myself and my God, and all men do the same, there will be complete social peace. Such obedience can be yielded; such harmony can be won. It has been done by men; it can be done again. Such harmony with law lies at the foundation of the problem of our searching and reaching out for peace in our troubled world.

THERE may be some here who have tried to pay a part of the tithing due the Lord. Has peace remained in their hearts? Ask ourselves! There may be those, like the soldier mentioned by Brother Lee this morning, who have been taught the Word of Wisdom, and have failed to keep it. There was not peace in the heart of our soldier brother when he lay wounded and in dire need of divine help. There is not peace in our hearts when we disobey the law. Conformity to the law alone brings peace.

But, before we can obey we must know and understand the law. Thereby hangs a tale so long that it is impossible to discuss it in the few minutes at my disposal. Peace has been lost because the world has lost the knowledge of divine truth, or knowing it, has misunderstood it.

For example, God, who needs to be known first, has been made into an ethereal essence, filling space, which, as the Father of men, is incomprehensible to the human mind. It is folly to look for peace among men when the deeper realities of existence are not understood. Men are ill at ease who do not comprehend these truths correctly, and are prone to warfare. Only as the truths of existence are found and accepted will peace prevail on earth.

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BAPTISTE

By ANN WOODBURY HAFEN*

Son of Bird Woman

PART I

TWO mighty rivers rolled to a distant sea. The Father-of-Waters, the Indians called the clear Mississippi from the north. The Mother-of-Waters, the Big Muddy, they called the Missouri speeding its clay and sand from the wild plains of the northwest. Where they met was a troubled mingling of colors and of currents.

Like the waters, the blood of Baptiste Charbonneau was of two streams. Sacajawea, Shoshone Bird Woman, was his mother. Toussaint Charbonneau, French-Canadian guide of the Lewis and Clark expedition, was his father.

On a windy October day in 1823, Baptiste was nearing the end of a journey down the Big Muddy to St. Louis in a river boat. During his eighteen years at various times he had sweated to master this turn in the roily river. But today, in a spotless new buckskin suit which his Indian mother had whitened and quilled for the journey, impatiently he watched the perspiring crew maneuver against the currents. His heavy hair that fell on strong, square shoulders, glistened in the crisp autumn sunshine like a blackbird's wing.

Such marvelous overseas adventure lay ahead of him if only his white guardian, General Clark of the Indian Affairs of the West, would approve.

Soon the familiar limestone bluffs of St. Louis were in sight, with the old Spanish fortress overlooking the river. And soon Baptiste's eager moccasins were racing up the rocky road from the river mooring, on through the narrow streets of the old French section of the town, past little white stone houses with friendly verandas and russet gardens. With the grace of an antelope he bounded up the stone steps leading to the handsomest mansion of the new American St. Louis—the home of General William Clark, commissioner of Indian Affairs of the West. Down the long veranda to the wide-open door of the Council Room he raced and breathless looked within. There sat the man he had come to see—the strong-willed Redhead Chief to some, but to Baptiste, Clark was the kindest man that ever read the Indian heart.

"Father Clark!"

The movement of a quill ceased. A red, bushy head raised inquiringly from laborious Indian reports.

"Baptiste! Back at last, my son!"

As the delighted man strode across the room, and strong freckled hands clasped slender brown ones with a warmth that sent blood racing through the tall thin youth in the doorway, Clark exclaimed:

"How you've grown! These years in the wilds have pretty near made a man of you, a first class scout, I wager."

The eyes of Baptiste were shining as they met the studied gaze of his guardian.

"Father, across the far waters I go with a prince!"

"A prince?"

"Prince Paul—his name. To him you gave passport to the Indian country. Do you not remember, father?"

"The young German from Wurttemberg, who traveled west last spring to study the interior?"

"Yes. He came to our village on the Kaw. Many days we went hunting together. He wants now to take me to his home over the Great Water. You have said always, father, I am to learn many languages to speak."

"That's what you must do, Baptiste. Become the west's best guide and interpreter. With a hundred breeds in this new land, men must train to know the lingo or we'll never get understanding and peace."

"Prince Paul says in Europe I can learn the right way to use many tongues. Are you not glad for me, father?"

"Great, great for you, my son! Ever since our hard days of travel to the Pacific, when you were my little dancing boy, Baptiste, I have dreamed that you should be interpreter for our councils. But that may take long years across the sea—"

Baptiste looked up to see a strangeness in his guardian's eyes—a far-away look. Was he visioning all that Prince Paul had promised? Did he see Baptiste walking ancient baronial castles? Was this eighteen-year-old Indian boy to have opportunities which Clark as guardian never could supply—travel, study, culture?

"Father, the prince says many countries will open their doors to the Indian from the wilds of America. For the far people I can buffalo dance to Shoshone songs. I can be flute of the meadow-lark, hoot of the owl, and wail of coyote. I can sing my mother's Indian stories of creation, show how we trap beaver for *peles* to make the tall fur hats!"

"Yes, yes!"

"And then so much to see, father! To ride the great houses on the ocean, to—"

General Clark smiled into the eager eyes, then turned and walked to the

window. For a moment he gazed at the ochre waters of the Mississippi rolling by.

"I expect much good to come from you, Baptiste. You, with the blood of the red man and the white." His voice spoke steadily. "As the prince says, across the waters you will learn many things. But you will *teach* more. Your good heart and quick mind will promote understanding for your people. You will show the world what an Indian can become if given a chance. We shall feel great pride in the son of Bird Woman."

Upon the youth's shoulder the general placed a lingering hand. To Baptiste, quivering with the promise of new life and adventure, the touch was as a benediction. . . .

BUT always the good hand of William Clark had been over Baptiste. In Clark's own fort at the great northern bend of the Missouri, Baptiste was born.

On their historic journey of exploration into the great Northwest, seeking a waterway to the Pacific, Clark and Captain Lewis with their band of explorers had boated up the muddy Missouri until they reached the Mandan Indian villages. Here they stopped for winter, built a triangular fort of cottonwood logs, and hired an interpreter guide from among the Indians. This wily French-Canadian trapper, named Charbonneau, had bought and married an Indian girl called Sacajawea, or Bird Woman, who had been stolen from her Shoshone people some five years before. Since the explorers were to go through the unfamiliar lands of the Shoshone—Snake—people, this Indian woman could be of service as a guide through the lands of the Rock Mountains.

As the explorers waited for the bitter winter to pass, interpreter Charbonneau and his young wife lived in the white man's fort. On the eleventh of February, in that winter of 1805 when the thermometer sank to 45° below zero, Baptiste gave his first lusty baby cry. Then his round brown eyes opened and blinked at the dancing firelight from the huge logs burning in the big rock fireplace.

"Ho! This chile am sure some punkins!" said the grinning dark, York, as he wrapped a soft deerskin around the plump Indian baby. "Jes' wait till my redhead Cap'n Clark sees this head of black hair. Won't he wish it was his'n!"

Just then the door opened and a blast of winter storm swept Captain Clark into the cheery room. For days he had been out hunting with the other men and had brought back fine antelope for

*Ann Woodbury Hafén, poet, dramatist, and historical student, is author of the volume *Queened Fire and Other Poems* and is co-author of the recent book *Colorado, A Story of the State and its People*. A native of Salt Lake City, Mrs. Hafén now resides in Denver, Colorado. She is wife of Colorado's State Historian, Dr. LeRoy R. Hafén.

THE STORY OF THE WEST'S MOST FAMOUS INDIAN GUIDE AND INTERPRETER

roasting, as well as nice skins to be made into a cradle and wrappings for the new baby. When he had admired the beady black eyes and tousled hair of the little fellow he called to his servant, York:

"Make some good shank soup for the baby's mother, and fix her some of those dried apples. Poor thing, she doesn't seem much bigger than he is."

Sacajawea's tired eyes looked up gratefully at the kind captain. Proudly she whispered:

"My baby—she is boy!"

Captain Clark smiled. Old Charbonneau ought to be proud of this son. Perhaps this boy, half white, half red, could do much to promote understanding and peace between the two races; and what was needed more? But Charbonneau was a queer dog. He had been too many years away from civilization. If the boy was to be raised right, some white man of education would need to lend a hand.

Just then there was a clumping in the loft overhead. Lazily Charbonneau, Baptiste's father, came down from his bed of robes in the loft of the hut. He knocked ashes from his pipe into the fireplace, and smeared another dose of bear oil on the skinned spots of his frosted face. Even the event of a new son could scarcely rouse him from his bed, for he was wearied by days of hard hunting in zero weather. Warmed and fed, however, he looked with more favor on the yawning baby.

"Leetle feller, you grow strong and maybeso I take you for the big journey!"

Light leaped into Sacajawea's eyes at the words of her man. "You will maybe take me to the land of my Shoshone people? Sacajawea will make meat, set lodge!"

"We see what the captain say," was the curt response of her French-Canadian who was to serve as guide and interpreter for the white explorers on their up-river journey.

As a zero weather passed and warm sun shone down on the little stockade, Baptiste's mother took him outside the crude mud-plastered hut. There, fenced in with high pickets, she and her baby watched the white blacksmiths hammering out axes that glowed red in the frosty air. They heard the roar of the bellows. This was big medicine. She greeted squaws from the village who came with bags of corn to trade for the sharp steel axes so good for chopping firewood. True, the green cottonwoods from the river banks were not hard to cut, but the dry driftwood was tough as elkskin.

Through the lazy indoor days the negro, York, was attentive to the baby of Fort Mandan. He let the young fingers clutch his woolly hair. Visiting Indians were amazed at first sight of this huge man with buffalo hair and black paint that would not rub off. They brought their friends to see the strange black white man. York enjoyed the

"That's what you must do, Baptiste. Ever since you were my little dancing boy, I have dreamed that you should be interpreter for our councils. With a hundred breeds in this land, men must train to know the lingoes or we'll never get understanding and peace."

wonder in their eyes. To impress them he made up queer stories. He said he was once a wild animal running in the woods; that he was caught in a cage by white men. Then he would roll his eyes and growl and show his strong white teeth. Baptiste would laugh in baby delight at this, though grown-up Indians slunk away, frightened.

Then on holidays or on evenings after the work was done, York would dance in true darky style. His big feet would clump the board floors with the rat-tat-tat of a drum, and the Indians would marvel that this giant could be lithe as a maiden.

With the passing of the Cold Moon, and the awakening days of the Worm Moon—when worms began to crawl from the thawing ground—preparations for the spring departure were hastened.

The two pirogues were pried from the ice in the river, and were patched and put in condition for travel. Some of the men went upstream to an island of big timber and made sturdy cottonwood canoes. These they floated down the river, dodging great blocks of ice that bobbed around in the muddy stream. The six canoes were calked with tallow and ashes to prevent leaks. Sails were made for all the boats.

All the belongings were brought out from the huts and were dried in the spring sunshine. Anxiously the captains watched for the river to clear of ice that the journey might begin. When ducks appeared overhead, flying northward, the packing began. The big keel boat that brought the party up to the Mandans last fall was to return to St. Louis loaded with written reports, with specimens of wild life, and with Indian goods—all for the United States president who was sponsoring this journey of exploration. Too, it must carry letters back to the home folks scattered all the way from Virginia and Kentucky to St. Louis, for here was the last chance for the soldiers to communicate with their loved ones.

The red pirogue for the up-river journey was brightened with fresh oil. In it were stored the precious instruments, the medicines, the important papers, and the choicest foodstuffs. Here the two captains, Lewis and Clark, were to ride. With them went the three men of the party who could not swim, among whom was Charbonneau, the interpreter. His wife and child rode with him.

The rest of the goods were parcelled with a little of everything in each of the seven boats, so that should one canoe go down, no precious provisions would be completely lost. All set, the white pirogue and the six canoes were heavily loaded. Here must be provisions for thirty-one people for a year ahead, maybe longer—none could say, for no white man had yet explored this westward trail. The two thousand miles of strange lands stretching ahead to the distant ocean beckoned to the eager band of explorers.

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PRECEPT and EXAMPLE

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

BRETHREN, we were informed that these meetings, except this one, would be on the air, so I prepared accordingly. But since this meeting is off the air I shall speak extemporaneously rather than from notes prepared on another topic.

A number of thoughts have passed through my mind during the sessions of this conference. There are two or three of them that I would like to speak about, extemporaneously. They have been suggested by things that were said here. When I attend a conference out in the stakes, and am the senior authority, I always ask to speak last; then I do not have to think about what I am going to say, because there have been so many good things and so many inspiring things said, that all I need to do is to say amen to what has preceded, and perhaps proceed to elaborate a little on some phase of what has gone before.

So I am doing that at this meeting. I can say a hearty amen to what has preceded. But the thought I have in mind is that we have had called to our attention the teaching of the gospel. I think the teaching of the gospel as we proclaim it goes forward under two great divisions, precept and example. Our missionaries go out into the world. They represent both divisions. They teach by precept, they teach by example.

Now as to precept, I believe it is extremely important to confine our teaching to fundamentals. On this matter may I say I am strongly influenced, have been influenced for a considerable number of years, by the attitude of the late President A. W. Ivins. When we teach by precept, he said, we should confine our attention to things that are fundamental and leave mysteries alone. And, on asking what he would call a mystery, he said:

"Suppose I read a passage of scripture; suppose you read it; suppose other brethren read it, and then we are asked what we think it means?

If our understanding is not essentially in agreement, that passage belongs to the realm of the mysteries. We should leave it alone, because the Lord has not revealed it in sufficient clearness and detail that we all understand it alike.

And therefore, it is your duty, the first presidency ask you to make it your duty, to see that in our church system of education, within the field of religion, at any rate, that mysteries be left alone.

He used to give me these admonitions when I was in the office of Commissioner of Education.

So in our meetings, in our circulars,

and whenever we had opportunity to contact our teachers, we delivered that message. And in our lessons also, we tried to confine them to those things that were fundamental, those things that are necessary for us to understand while here, in order that we may properly govern our lives to comply with the commandments of the Lord, as they effect us, both in our faith and in our daily conduct.

I have carried that message ever since, to all the teaching groups that I have contacted, and to the missionaries in the field. I never meet a group of missionaries engaged in any religious teaching without in some form or another conveying that message to them.

President Ivins said, with respect to mysteries:

You know, as I know, that even our high priests' classes sometimes get to the hair-pulling stage because each insists that his particular interpretation is the right interpretation. The result is that by delving into the realm of mysteries an immense amount of damage is done in this church all the time.

I think I know something about the truth of that, because I have known cases where such has been true. It is something that has been, I think, a handicap to the development of our faith, and it is still a handicap.

Now, of course we have many classes in the church. We have a number of organizations that carry forward classwork, and that classwork relates to our principles, to our doctrines, and to our practices. We are inclined, greatly inclined, my brethren, to leave the fundamental things, the essential things alone, or pass over them lightly because we think if we get into the realm of the mysteries we have an opportunity to exhibit some type of superior intelligence, or superior wisdom, or we have a clearer insight than our brethren, and it is therefore a privilege for us to enlighten these brethren from our points of view. Well, those points of view, I tell the missionaries, are not applicable in teaching the gospel to the world.

I am asked a question: "What does this mean? How do you interpret it?" And I proceed, if I do as some of our people attempt to do, to tell what I

think, and the questioner is not satisfied. He then asks another missionary and still another elder. But he is not satisfied with the answers because they do not agree. So he comes to the conclusion, "None of you know what you are talking about," and instead of having his faith developed in the fundamentals and essentials of our religion, he is cooled toward us.

I am a strong believer and advocate of the admonition that in our classwork, in our quorums, in our Sunday Schools, in our M.I.A. classes, and in all other gospel teaching classes, we confine our teachings to the essential things, the things that we understand, because the Lord has revealed them, either in our standard works, or through the mouths of the first presidency of this church, so plainly and clearly that we can accept and understand them alike. These things we may call fundamentals. But when we get beyond them I think we are getting on dangerous ground.

Now, brethren, we are going to live a long, long time. We are not born to die. Of course in this state of our existence we shall not tarry long, but we are going beyond. We are immortal. We came from an immortal parentage, and we shall continue on and on and on.

In this connection, I remember something that President William R. Harper of the University of Chicago said at one of the commencement exercises—though there they call them convocations—in the month of June, 1897. I do not know what led him to say it, but I remember that in effect he said:

I do not want to go to the Christian heaven. I do not want to sit around the throne of grace with a crown on my head and sing praises forever to my Redeemer. I want to go to a sphere where I can continue my work, where I can continue to grow in knowledge and understanding and intelligence.

"Well," I thought, "brother, you want to go to the Mormon heaven."

Well, yes, we are going to live a long, long time, and many of the things that we would like to know, we will have an opportunity to learn, when we pass beyond this sphere, if we are willing to comply with the conditions for advancement. Now, of course, we are not going to come into the possession of knowledge and greater wisdom and understanding without effort. We are not made that way. That is not the way the Lord has planned. Yet we are

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THE IMPROVEMENT ERA

NOURISHING

the SPIRIT

By

Charles A. Callis

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

God of our fathers, known of old—
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget! Lest we forget!

WITH you I am very much gratified that Utah went over the top in the bond sale, and that the nation over-subscribed the government loan. This shows that patriotism is not dead and that the love of pleasure does not predominate the spirit of sacrifice. Every American should do all he can to frustrate the wicked ambition of those who would rather rule in hell than serve in heaven. Brethren, we must not boast: we are not yet out of the woods. Our hope is in Jehovah, the Lord of heaven and earth. He will not fail us. With God we can do everything that is right; for if he be with us who can be against us?

Now, may I turn your attention for a moment to some other matters. In the morning paper, a day or two ago, Mr. Belliston, the head of the honey industry of this state, requested the people to sow clover in the barrow pits, and on the sides of the road, that the honeybees might be provided with the proper food and consequently make better honey. This is excellent advice.

I was in Miami years ago. The president of the branch had several beehives. I said, "Brother Newbeck, have you a lot of honey now?" He said, "Yes." "Is it good honey?" "No," he said. "It is not." "Why?" "Look over yonder," he said. And I beheld a bottling plant; there were scores of boxes covered with syrup. The bees had become lazy. Instead of flying out into the fields and extracting the nectar from the flowers, they lighted upon these boxes and fed upon this syrup; consequently the honey wasn't much good.

I am wondering if we are sowing clover. Are we providing the proper food for our children? I do not mean physical food. We are a well-fed na-

tion; but we are not grateful enough to the Almighty. In the careful rearing of children we are building a mighty republic.

Alexander Cairns said that there was such a thing as "wasting our sorrows." We have been deprived of some church privileges, we think, because of this war. It seems that there are wards in Zion where Sunday evening meetings are dispensed with because of the inconveniences caused by shortage of gas, etc.

In each of such wards the bishop could have at least twenty or twenty-five cottage meetings on Sabbath evenings. This would provide for young and old rich spiritual food. In attending such meetings they would not be in places to feed on stuff that does not form character nor develop the qualities of true manhood and womanhood. If we would hold these cottage meetings and praise the Lord in worship and in song, behold there would be manifested in the lives of the young people increased church activity and more spirituality.

The Sunday School is the most powerful—it is the greatest spiritual auxiliary organization in the church. Fathers and mothers would do well to go with their children to Sunday School. There, in that divinely founded institution, the children are given proper spiritual food to develop a nobility of character, manhood, and womanhood which will endure forever.

SOMETIMES we think that in counseling our boys and girls, it is like pouring water on a duck's back.

We read in the Book of Mormon the story of Alma. He and the sons of Mosiah were going around trying to destroy the church. An angel stopped them by the way. For three days and three nights Alma suffered the pain of a damned soul. He was racked with the pains of hell. While he was praying, while he was in this distress, this agony, for he seemed to have touched the bottom of hell, he remembered the words of his father, the father who prophesied that Jesus Christ would come into the world and redeem mankind. And as Alma thought of this holy being (no man can think of the

Lord Jesus Christ without being a better man) he pleaded with Jesus, and prayed to him. Then his pain, his torment, his guilty conscience subsided, and into his life there came an exquisite feeling of peace and love and joy.

In the home a father's voice and counsel, the mother's law will be more effective than if they were given outside the home. I plead for a greater parental control, benevolent of course, persuasive, kind, and loving, because, "Come along, come along, is the call that will win." If the homes are provided with this parental control, with good reading matter, with the magazines of the church placed on the table where the boys and girls can read them, I want to say to you that parents are going to have much more ease of heart, much less concern. I plead with you all to see what food your children are feeding upon. Provide them with that nourishment which will make them faithful members of the church, good members of society, and great citizens of this glorious republic.

In the mission field young men have come to me and said: "Brother Callis, the words and counsel of my father, which I had forgotten before I came on a mission, have come to me in times of peril and distress, and they have built me up and steadied me and made me a better missionary."

God help us all, my dear brethren, to see that our children are fed the words of God, to go with them to Sunday School, for our faith is refreshed, renewed, stimulated by observing the external ordinances of the gospel, such as the sacrament and other holy things.

I bear you my testimony, the youth of Zion will respond to example. Bid them go with you, love them, you fathers. Keep close to your boys, be chummy with them, associate with them. Mothers, make your daughters feel that you are their best friend on earth and teach them to come and confide in you.

God help us all to fulfil our righteous obligations and to be worthy earthly parents of that immortal soul which God has trusted to your care and of which you have charge, I humbly pray in the name of Jesus Christ. Amen.

EDUCATION—

The Church View

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

By ALBERT E. BOWEN

OF THE COUNCIL OF THE TWELVE

WE talk about a great many of the departments of the church, of its various organizations, and quorums, but we have often neglected to mention one of the very important and influential departments that it sustains. I refer to the Department of Education.

This people has always been a people that believed in the enlightenment of its members. Wherever the gospel has been carried by the missionaries of this church, there has been an endeavor to raise the level of knowledge and understanding of its members. When our emissaries have gone to the islands of the seas, they have built schoolhouses, they have taught the natives, they have tried to let light into their minds, and have tried to make them better. In every way they have tried to improve the spiritual, mental, and temporal conditions of peoples they have gone among.

We could not be satisfied, as a people, with our ideals, to remain unacquainted with the learning of the day. We could not be satisfied to be classed among the ignorant, and neither would it conduce to our general temporal welfare if we did that.

The farmer is a better farmer if he knows something about the science of agriculture. We have conquered pests; we have saved millions through the learning that our people have acquired. You men sitting here do not have to think back very far to remember the day when your sugar factories could not run because a little insect destroyed the beets. Those insects were conquered because men came to learn how to produce a seed that would yield a beet that could resist the onslaught of this little pest.

Great acres of the land of this state have been brought into fertility and have produced the wherewithal to sustain life, because certain chemists studied in their laboratories and learned the secret of making these lands productive, and of producing the kinds of seeds that would thrive in our climate.

WE believe in learning. Every time I have to do anything, I know that I could do it better if I only knew more. The limit of my power is the limit of my knowledge and understanding; if I can extend the scope of these, I can grow in power, because truly, knowledge is power.

But we would not at this time have

set up schools in the church to teach some of these things that I have been talking about. There were times in our earlier history when all the educational advantages offered were those that were fostered by the church. With the growth of the state in population and wealth, it has assumed the responsibility now for a great deal of that kind of instruction.

But there are other things that ought to go side by side with these elements of learning that I have been talking about. It is an interesting observation, the cycle through which our thoughts have run and the way the pendulum has swung from one end of the arc to the other, respecting what constitutes a proper education. We have the old scholastics, who dealt in the classics, and who spent their time in philosophical discussion, dealing with the meaning and purpose of life and man's relationship to the universe, rather than with what we have in this day come to regard as the more practical training.

Then we came upon a period when we thought it was more important in our educational system to prepare men to make a living, and so education came to be supposed to have as its purpose the training of men in the art of making a living. We gave training in the crafts, in the trades, and now a good many of our educators are looking over the field and are saying: "We have lost something." They suspect that we have laid too much emphasis upon these so-called practical things. And so we are veering around again now to the notion that the classics should be taught, that men should be concerned more with the intangibles; that education is a business of cultivating the heart and soul of man, rather than training him in the mere business of providing food.

WHILE the pendulum has been swinging from one extreme of educational theory to the other, the church has had a fairly stabilized view combining the virtues of both. The basic conception upon which our system is elaborated is found in section 88 of the Doctrine and Covenants, from which I now read:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must

shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. . . . (D. & C. 88:78, 79.)

As I interpret that scripture, it admonishes us in our educational system, first to make sure that we do the things for which the classicists have so strongly contended, namely, to teach men in the art of living, and particularly living the highest philosophy rather than to make education the mere instrumentality for getting their bread and butter. The first business of education is to establish a proper understanding of man's relationship to the universe in which he lives, and to the God who created it. Those are the things which are essentially laid down here, in the first verse that I have read.

Following upon that is given us a latitude wide enough to accommodate the most vaulting ambition. There is nothing from which we are barred. The whole wide world of knowledge is open to us, and we are invited to enter in and make it our own. It is this combination of purpose and attainments which the educational system fostered by the church is intended to carry out.

We have scores of teachers in our seminaries and our institutes, carrying on the teaching of the eternal values to supplement what is taught in the other schools alongside of which they are placed. And at Brigham Young University at Provo, standing at the head of the system, we hope we may train the men that will be the peers of any men who come out from any institutions of learning in all this broad land.

Something has been said of the sacrifices which the authorities of the church make in accepting the positions that come to them. These teachers make their sacrifices, too. The amount of time and energy which they devote, and the intelligent effort they put forth in order to qualify themselves, would, turned into other channels, be vastly more remunerative.

Anyone who has the intelligence to make a good teacher has enough intelligence, if he wanted to direct it in commercial channels, to become vastly more successful financially. I cannot develop the ideas here, for want of time, that I would like to develop, but I would like to make this plea to you leaders in the wards and stakes of the church: That you induce the parents of the children to make use of these op-

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THE IMPROVEMENT ERA

Wells of LIVING WATER

By HAROLD B. LEE
OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

WHEN our Pioneer fathers came to this semi-arid country they settled on the mountain streams without the benefits of which they could not have made their homes or established communities. They organized themselves into irrigation companies in order that the water so vital to their welfare might be properly distributed, each man receiving shares according to his need. They built ditches and canals; they constructed reservoirs to hold back the spring run-off for late summer use. They gave special attention to the securing of culinary water that they might have from the mountain springs the purest of the water for human use. They were aware of the fact that if they carried this water long distances in open ditches there was danger of pollution; that disease and epidemic might result, unless there be a special care given. With that in mind they safe-guarded the channels, and later constructed pipe-lines that were placed below the level of the ground to protect from heat and frost. To enjoy the benefits of this system, it was necessary that they work together, each man receiving an assessment which he was expected to pay either in labor or in money, and for the maintenance of such a system each was required to pay his annual dues. Those who refused to accept such obligations were penalized by the company's refusing to deliver the water that they were therefore not entitled to.

Just as water was and is today essential to the physical life of those who settle in this country, just so is the gospel of the Lord Jesus Christ essential to the spiritual life of God's children. That analogy is suggested by the words of the Savior to the woman at the well in Samaria, when he said: "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

Great reservoirs of spiritual water, called scriptures, have been provided in this day and have been safeguarded that all might partake and be spiritually fed, and that they thirst not. That these scriptures have been considered of great importance, is indicated by the words of the Savior, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39); and the experience of the Nephites' being sent back to procure the brass plates which

contained the scriptures so vital to the welfare of the people. The use of those scriptures was suggested in the statement of Nephi when he said, "... for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) And again, when Laban forbade their use of these scriptures, the angel declared it were better that one man should perish than a whole nation dwindle and perish in unbelief. Through these generations the messages from our Father have been safeguarded and carefully protected, and mark you likewise that in this day the scriptures are the purest at their source, just as the waters were purest at the mountain source; the purest word of God, and that least apt to be polluted, is that which comes from the lips of the living prophets who are set up to guide Israel in our own day and time.

The distribution system which our Heavenly Father has provided is known as the church and kingdom of God to give aid to his great and divine purpose in bringing to pass the immortality and the eternal life of man, whereby eternal joy might come. But because of the free agency which our Father in his wisdom has vouchsafed to us, his children, the dangers of pollution are great, for ever beckoning with tinsel show and with gaudily wrapped packages, with neon signs beckoning on every hand, the devil has tried to entrap, and under the label of "pleasures" he has sought to dissuade mankind from a straight course which would lead to eternal happiness. Pleasure-mad crowds surge at the bargain counters of him who would thus destroy.

The priesthood quorums and the auxiliary organizations are the carefully guarded channels provided within the church through which precious truths are to be disseminated. Some have speculated that the strength of this church lies in the tithing system; some have thought in the missionary system; but those who understand rightly the word of the Lord understand full well that the strength of the church is, fundamentally, in neither of these. The strength of the church is not in a large membership, but the real strength of this church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day. If we exercise properly that power and magnify our callings in the priesthood, we will see to it that the missionary work shall go forward, that the

tithing shall be paid, that the Welfare plan prospers, that our homes shall be safe, and that morality among the youth of Israel shall be safeguarded.

JUST as in the illustration of the water system, however, we have certain obligations which we must assume if we are to be blessed. The price we pay for these eternal blessings and the right to use of this eternal stream of water is first, to yield obedience to the laws and ordinances of the gospel, second, to render willing and unselfish sacrifice, and third, to assume responsibility and our obligation to serve our fellow men whereby we might gain rights and titles to the blessings that our Heavenly Father has in store for us. Every faithful church member can bear witness to the joy and extreme happiness that comes to one who has kept the law; but, perhaps all of us can likewise bear witness to the anguish and the disappointment that come through lack of obedience and through our own negligence.

Last June I was in an army camp, up near Corvallis, Oregon. I listened to a young Latter-day Saint army doctor tell of an experience he had down in one of the islands just off the raging battle of Guadalcanal. He said they had established a hospital base back away from the front line where they were receiving the wounded that were now coming from that area. Because of their limited facilities and the great need of medical attention by so many wounded, it was necessary that someone look carefully over the men who were brought in, that those who were most seriously wounded might be attended to first, and his was the task of making the initial examination as the boys came ashore. As he leaned over to these boys who were conscious, he would whisper to them, ask them how they were feeling, and would ask each one, "What church do you belong to?" On one occasion as he leaned close to the ear of one boy, pretty badly wounded, and asked him what church he belonged to, the boy whispered back, "I am a Mormon." The doctor said, "Well, I'm a Mormon, too. I'm an elder in the church. Is there anything you would like me to do for you?" The boy, as he clenched his teeth, with resolute white face, replied, "I'd like you to administer to me." The doctor said,

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Israel's Life in PROPHECY AND SONG

By PRESIDENT LEVI EDGAR YOUNG

Of the First Council of the Seventy

The Bible has suffered at the hands of those whom it has sought to help, when they have refused to read its teachings through to the closing sentences, with an intelligent thoroughness. They have made selections according to their inclinations and dispositions and have missed its spirit, and the steady trend of its instruction, the glorious uplift of its truths.

—Alexander McKenzie.

HISTORY knows no more magnificent line of men than the prophets of Israel. "They were idealists through and through. They lived in the very air of the City of God." They grappled with the problems which their own troublous times presented, for they lived when the nations beyond the confines of Israel waged war against small nations and peaceful people. The Israelites were constantly beset by foes, and it was the sublime faith of the prophets through hundreds of years of history who kept "aglow the heavenly light," who made the invisible, visible. Throughout ancient Israel's time, the prophets stood against the world for righteousness and truth, and the necessity for righteous living was more truly theirs than any other people's. The sense of sin, the need of redemption, the lawlessness of human nature when it is not under subjection to the laws of God, the necessity for restraint of even natural powers and impulses are all postulates of the writings of the prophets. To this day, Hebraism stands for high moral discipline.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow," says Isaiah. (Isa. 1:17.)

And Ezekiel writes:

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, . . . hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; . . . he is just, he shall surely live, saith the Lord God. (Ezekiel 18:4-9.)

The prophets were divinely commissioned to communicate the words of Jehovah, the revelations of his will to the people. They received their messages direct from God, and they were careful to state the circumstances of their call. "They possessed a character

THE GLORY THAT WAS BABYLON

The man on the left, near the gate Ishtar (adorned with reliefs of bulls and dragons) is standing on the ruins of the ancient paved street named after Daniel, who himself, no doubt, walked its length many times.

—Underwood &
Underwood
Photo



so closely assimilated to the divine holiness that they were profoundly unified in consciousness with God." The prophets were concerned with the growth of the spiritual life of the people and were holy in heart and conduct. They not only sought to realize this in the days in which they lived; but in the darkest times, they pointed forward with hope to a coming era when this consummation for which they lived and labored should be accomplished. The "Word of God" was of permanent importance to them, and deep significance was attached to the "Word," for they had the inward assurance that they were divinely authorized to speak the Word. Though they ever kept in mind the past times of divine interposition and revelation, yet the "golden age of the nation" was yet to come. The kingdom of God and of righteousness was to be set up, and all people were to turn to their Maker.

It was, however, in the school of adversity and suffering that the prophetic insight was trained and purified. The goal of the prophets was not to be attained through a path of triumph over earthly foes, but through humiliation, chastening, and suffering. Among the more spiritually minded Israelites, the revelation of a Messiah who would redeem his people dawned in the prophetic mind, as it dawned in the mind of the prophet Isaiah and Elijah, ages before.

THE prophets of the Old Testament, because of their nearness to God in spirit, received from him the supreme moral laws which to this day have remained the foundation of the highest ethical life of man. Moses communed with God, knew his presence, gained

his instructions, heard his commands. He did not fear to deliver his people from the hands of Pharaoh. It was Moses' greatness that heard such words, and had need to hear them always. Israel was brought forth from Egypt under a leadership, which would not only conduct the people through the desert, but lead them upwards toward righteousness, through a fuller understanding of God. His greatness lay in the intensity of his realization of Jehovah's nearness to his people. The experience of the Exodus and the thought of the sole leadership of God, made all the people one, and they never felt God so near as when they were in the wilderness. A prophet had risen, and his glory lay in his faith. He was an instrument in the hands of God. The conception of God is the conception which had come from Israel's ancestors, enlarged, raised, and inspired by Israel's circumstances and by the revelation of God's relations to her through the great mind and heart of Moses. Thus was Moses to receive in the Ten Commandments one of the noblest foundations for the moral life ever given to man. (See Exodus 20:1, 3-17; Deuteronomy 6:4-7.)

PURE RELIGION EXPRESSED BY MUSIC

The ancient Israelites were a music-loving people. Ordinary everyday experiences moved them to give expression to their feelings in poetry and music. Marriage and death, planting and harvest, festival and feast were celebrated in song. A general returning from war was followed by the people who danced to the music of stringed instruments. When Deborah won the battle which freed Israel from the power of the Canaanites, she commemorated

her victory in the stirring song which bears her name, and which has made her and her act immortal. Nothing in all history shows the courage of woman more than the story of Deborah as given in the fourth and fifth chapters of Judges. In words that are majestic, she closes her song:

So let all thine enemies perish, O Lord:
but let them that love him be as the sun
when he goeth forth in his might.
(Judges 6:31)

After the fall of Saul and Jonathan upon the battlefield of Mount Gilboa, David lamented over them in song, as written in II Samuel, 1:17 ff. The dirge ends in words which afford a striking testimony to David's genius and magnanimity, and to his unfortunate rival's fame:

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

How are the mighty fallen, and the weapons of war perished!

These examples show how popular the ballad must have been in ancient Israel. Says Dr. Kittell of the University of Leipzig:

We certainly shall not be wrong if we assume that the private and wandering minstrel or storyteller was regarded as an indispensable member of society, and his position one of honor in Israel. At sacred festivals, in fairs and markets, at every meeting place of men, at the table of the king, in the banquets of the great, the minstrel and storyteller were sure to be found, singing the praises of former heroes, narrating the history of the sacred sanctu-

ary, or the deeds of the ancestors of Israel. In song and folklore has much of the history of ancient Israel been preserved.

THE INFLUENCE OF NATURE

ONE of the most beautiful descriptions of the influence of nature upon a sensitive person is given by Dr. Geikie when he speaks of the life and character of King David, to whom are ascribed so many of the psalms of the Old Testament. David was a shepherd and the gray uplands around Bethlehem where he drove his flocks were then used for pasturage as they were a thousand years later when the "shepherds heard on them the angelic announcement of the birth of our Lord." Says Geikie:

It was in the solitude of the hills that he trained himself to become the sweet singer of Israel, and invented the instruments of music long attributed to him. His sensitive nature must have caught inspiration from the scenery around him. The lonely silence of the hills, the wild country east of Bethlehem, looking down to the Red Sea, and over it to the purple mountains of Moab; the thirsty uplands reaching away to the horizon on the south; and far beyond, the deep blue of the Mediterranean, with its ships passing over its great waters, made a fitting school at once for his poetry and his religious fervor.

As he lay in the open with his flocks at night, he kept watch over them and as the light of day came, he tenderly cared for the lambs and moved to fresh pastures. Under such conditions, he sang his songs and uttered his prayers with unquestioning faith in God's readiness to help: "Create in me a clean heart, O God, and renew a right spirit within me."

The Twenty-third Psalm is generally called the "Shepherd Psalm." Not only is it fine from the standpoint of religious feeling, but it is one of the greatest lyrics ever written. "Lyric poetry is the short, passionate outburst of personal feeling in poetic form." The Twenty-third Psalm is the "Sweetest of all the Psalms," and to many people it is the most precious and lovely, the most up-

lifting and consoling chapter of the Old Testament. We associate it with the Shepherd King of Israel, and its greatness lies in the simplicity of diction and "its reflection of the childlike faith of people living in the open."

Sheep have always been used for food, and it is said that Solomon's household consumed one hundred a day. The skins were used for coats, and the wool was spun in every household and woven into cloth of every description. The sheep was the chief animal sacrificed to God, which originated in the idea of making one's possession an offering to the deity, which was a friendly intercourse between man and his God. The relationship of the shepherd to his sheep was very intimate and tender. He always led, never drove them to pasture and water. The shepherd was most careful of the lambs, and in early times, he often carried a lamb under each arm, as he led his flock for the day. In the fortieth chapter of Isaiah, is found a beautiful reference to this custom:

He shall feed his flock like a shepherd:
he shall gather the lambs in his arm,
and carry them in his bosom, and shall gently lead those that are with young.

The Hebrews could not think in abstract terms. "Their most profound thoughts about the meaning of life and the existence of God had to be expressed in concrete imagery." Of all the symbols or figures of speech used in the Bible, that of the sheep and the shepherd is the most frequent. We can imagine when David sat on his throne, of his thinking of the days in the open when he brought the sheep back to the fold at sunset and prepared to watch over them through the night. We can see him in prayer asking God to watch over his flocks as he implored God to watch over him; and as he went forth at the dawn of day, his soul was full of reverence and faith.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

All through their history, songs came from the hearts of the people and are their common heritage for all time; so did the psalms emanate from the soul of the Israelitish nation all through their history. Other nations treasure them today, for they are songs of eternal beauty, and what is more, of eternal truth and greatness. "In this they bear the stamp of true religion, which is not confined to any one nation or generation, but belongs to the whole world and eternity."

SHEPHERD'S FIELD, FROM BETHLEHEM

—Underwood & Underwood Photo



RESPONSE TO A CALL

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 114th semi-annual general conference, October 1, 1943, in the Tabernacle

MY beloved brethren, this is the great day of my life. I have seen hands raised many times in my life, but never have they meant quite so much as they meant today when you raised your hands to sustain and support me.

I feel extremely humble in this calling that has come to me. Many people have asked me if I was surprised when it came. That, of course, is a very weak word for this experience. I was completely bewildered and shocked. I did have a premonition that this call was coming, but very brief, however. On the eighth of July, when President Clark called me I was electrified with a strong presentment that something of this kind was going to happen. As I came home at noon my boy was answering the telephone and he said, "Daddy, Salt Lake City is calling."

I had had many calls from Salt Lake City. They hadn't ever worried me like this one. I knew that I had no unfinished business in Salt Lake City, and the thought came over me quickly, "You're going to be called to an important position." Then I hurriedly swept it from my mind, because it seemed so unworthy and so presumptuous, and I had convinced myself that such a thing was impossible by the time that I heard President Clark's voice a thousand miles away saying: "Spencer, this is Brother Clark speaking. The brethren have just called you to fill one of the vacancies in the quorum of the twelve apostles."

Like a bolt of lightning it came. I did a great deal of thinking in the brief moments that I was on the wire. There were quite a number of things said about disposing of my business, moving to headquarters, and other things to be expected of me. I couldn't repeat them all, my mind seemed to be traveling many paths all at once—I was dazed, almost numb with the shock; a picture of my life spread out before me. It seemed that I could see all of the people before me whom I had injured, or who had fancied that I had injured them, or to whom I had given offense, and all the small petty things of my life. I sensed immediately my inability and limitations and I cried back, "Not me, Brother Clark! You can't mean that!"

I was virtually speechless. My heart pounded fiercely.

I recall two or three years ago, when Brother Lee was giving his maiden address as an apostle of the Lord Jesus Christ from this stand, he told us of his experience through the night after he had been notified of his call. I think I now know something about the experience he had. I have been going through it for twelve weeks. I believe the brethren were very kind to me in announcing my appointment when they did so that I might make the necessary adjustments in my business affairs, but perhaps they were more inspired to give me the time that I needed of a long period of purification, for in those long days and weeks I did a great deal of thinking and praying, and fasting and praying. There were conflicting thoughts that surged through my mind—seeming voices saying: "You can't do the work. You are not worthy. You have not the ability"—and always finally came the triumphant thought: "You must do the work assigned—you must make yourself able, worthy and qualified." And the battle raged on.

I remember reading that Jacob wrestled all night, "until the breaking of the day," for a blessing; and I want to tell you that for eighty-five nights I have gone through that experience, wrestling for a blessing. Eighty-five times, the breaking of the day has found me on my knees praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me. I have not sought positions nor have I been ambitious. Promotions have continued to come faster than I felt I was prepared for them.

I REMEMBER when I was called to be a counselor in the stake presidency. I was in my twenties. President Grant came down to help to bury my father, who was the former stake president, and reorganize the stake. I was the stake clerk. I recall that some of my relatives came to President Grant, unknown to me, after I had been chosen, and said, "President Grant, it's a mistake to call a young man like that to a position of responsibility and make an old man of him and tie him down." Finally, after some discussion, President Grant said very calmly, but firmly, "Well, Spencer has been called to this work, and he can do as he pleases about it," and, of course, when the call came, I accepted it gladly, and I have received great blessings therefrom.

A few days ago one of my well-to-do

clients came to me and said, "Spencer, you're going away from us?"

"Yes," I said.

"Well, this is going to ruin you financially," he continued. "You are just getting started well; your business is prospering. You are making a lot of money now and the future looks bright yet. I don't know how you can do this. You don't have to accept the call, do you?"

And I said, "Brother, we do not have to accept any call, but if you understand the Mormon way of life, those of us who have been reared in the church and understand the discipline of the church, we just always do accept such calls." And I further said to him: "Do you remember what Luke said, '... for a man's life consisteth not in the abundance of the things which he possesseth' (Luke 12:15), and all the bonds, lands, houses, and livestock are just things that mean so little in a person's abundant life."

It is strange how many things can go through one's mind in such a very short period when he is under strain and stress. I have heard of how people, when they were drowning, could see everything that had ever happened to them—especially the errors of their lives—and I have gone through that experience many times during these eighty-five endless days of emotional stress. Each dawn I seemed to expect this—which seemed such an impossible dream—to dissipate into vague nothingness, as my other dreams have, but reassurance came that it was real.

There are a few things that came to my attention recently which strengthen me and in which you might be interested—particularly with reference to two patriarchal blessings and one prediction or prophecy made by my father. This was made known to me only a week ago. In preface to the first of his statements I will read a line or two from his patriarchal blessing given to him by Patriarch John Smith back in 1891. He said to my father: "Andrew Kimball, ... thou shalt have the spirit of discernment to foretell future events and thy name shall be handed down with thy posterity in honorable remembrance from generation to generation." And then Brother Hatch, another patriarch said: "... for thou art a prophet and came upon earth in this dispensation to be a great leader."

Just the other day one of my brethren came into the office to talk to me intimately and confidentially. After closing

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THE IMPROVEMENT ERA

"THE LEAST AMONG YOU"

By Ezra J. Benson

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 114th semi-annual general conference, October 1, 1943, in the Tabernacle

MY beloved brethren of the priesthood, my heart is filled to overflowing with gratitude as I look into your faces this day—a day which I shall never forget.

I am grateful beyond my power of expression for the blessings which have come to me and particularly for this great honor that has come to one of the weakest of your number. I love this work. All my life I have had a testimony of it and a love for the leaders of the church and for the priesthood of God. I know that it is true and no sacrifice is too great for this wonderful work in which we are engaged.

My brethren, I must confess I had no premonition of this call, even of the shortest duration. When passing through Salt Lake and stopping over here, just between trains, en route to Colorado on the 26th of July, President McKay indicated that the president of the church wanted to see me a few moments. Even then such a thought of being called to this high and holy calling never entered my mind. It was only a few minutes later that President Grant took my right hand in both of his and looked into the depths of my very soul and said: "Brother Benson, with all my heart I congratulate you and pray God's blessings to attend you; you have been chosen as the youngest apostle of the church."

The whole world seemed to sink. I could hardly believe it was true, that such a thing could happen, and it has been difficult since for me to realize that it is a reality.

Brethren, I appreciate more than words can tell my membership in this church, the priesthood which I bear, and the blessings which have come to me through that priesthood. I thank the Lord for my heritage, for my parents, my grandparents, and my great-grandparents who have seen fit to give their all to help in the establishment of this the kingdom of God upon the earth.

I am grateful to you, my brethren, for the messages of love and confidence which have come from all parts of the church, and I am grateful for the hundreds of messages that have come from the friends of the church outside our membership. They are a testimony to me of the love which the people of the world have for the leaders of this

church. I have received messages even by long-distance telephone, clear across this continent, for no purpose but to extend congratulations and commendations for this high and holy call that has come to one of their friends.

It has been my glorious privilege to be blessed with wonderful opportunities in my life. But my happiest days have been those spent with the priesthood and the membership of this church.

They extend back to my boyhood days in my little country ward in southern Idaho, mingling with the Saints there, and then in the mission field, back to the Franklin Stake, and then on into the Boise Stake in Idaho, then for a year in central California, and then to Washington, D.C. My greatest joy and my great happiness have been those hours mingling with the Saints and with the priesthood of God. Truly I have had precious privileges. The Lord has provided wonderful opportunities for me to associate with people not of our faith. I have sat in the councils of the great and the mighty in the nation's capitol. I have watched them struggle with the problems which face us as a nation. I have the confidence and the love of many men in high places.

I know something of the honors which men can bestow, but I know that there is nothing that can compare with the honors which come to us as servants of the Lord through the priesthood of God.

MAY I be pardoned if I refer to a recent trip during which time I passed through this city and during which time this great call was announced. I had been holding a series of meetings with cooperative and agricultural leaders throughout the southwest, in California, and in the intermountain states. While in California, I spent Saturday afternoon and Saturday night at the home of the president of the organization with which I am associated, the National Council of Farmer Cooperatives. This man is a national figure. He was a member of the Federal Farm Board during President Hoover's administration. He is a friend of our people. When my fifteen-year-old son and I bade him and his good wife good-bye on Sunday morning, with one of his men who was driving us to Bakersfield, he called me to one side and said: "We know you've had opportunities to go elsewhere, but we want you to stay with the cooperative movement. All you need to do is name your figure. Don't become disinterested. We want you to continue."

I said, "Mr. Teague, I have no desire to leave the fine group of men with whom I have been associated during the past four years. I love the cooperative movement—I believe in it. It squares with my philosophy of life, my religious philosophy."

Then only a few days later this call came. I called this man on the telephone from Grand Junction, Colorado, and said, "Mr. Teague, the church has called me to a more important work," and then I indicated what the call was, and this good man said, "With all my heart, I congratulate you." From that day until this, there have been nothing but words of praise and congratulations to me personally, but particularly for the church and its fine ideals and standards and the type of manhood which it turns out into the world.

I CARRIED in my pocket as I went through Salt Lake a note to call to my attention a matter which I proposed to discuss with some of the brethren. I had had an opportunity for almost a year to go elsewhere at a figure that shocked me, running into tens of thousands of dollars, an offer to go into the active management of a great cooperative corporation. It would mean leaving the Washington Stake, and I had hoped to have an opportunity to confer with the leaders of the church. But now there was no need of conferring, for in the meantime this call came, a call greater than any call that can come from men—that can be offered by the men of the world.

My brethren, I am grateful for it. I know my own limitations, my own weaknesses, and I tremble as I contemplate the great responsibilities and obligations which this call entails. But I am grateful to know that I will be associated with the best group of men in all the world. More than anything else, besides my desire to maintain my testimony, I desire the love and confidence of the priesthood of this church, and I pray the Lord to give me strength that I may merit that love and confidence.

I leave with you my testimony. I know that God lives. This is his work. He has again spoken from the heavens with a message for the entire world; not for a handful of Latter-day Saints only, but for all our brothers and sisters, both in and out of the church. May God give us strength to carry that message to the world, to live the gospel, to maintain the standards of the church, that we may be entitled to the promised blessings. I humbly pray, in the name of Jesus Christ. Amen.

On BEING A MINORITY

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

By Joseph F. Smith
PATRIARCH TO THE CHURCH

IN humility and with full appreciation of my immediate responsibility, and with complete awareness of my own weakness, I call upon my Father in heaven to direct my thinking for a few moments, and to grant me profitable utterance.

In the past thirty-six hours we have had eloquent evidence of the power of Mormonism. As I have sat through these sessions, considering the personnel of the general authorities, I have been greatly impressed with the wealth of background and secular training that they bring to this work, men who, before their calling, were bankers, business men, farmers, laborers, engineers, chemists, dentists, attorneys-at-law, schoolteachers. All of them with varying secular background, yet all of them unitedly bound together with one thing—a tremendous testimony of the truth of Mormonism! Every one of us was moved with the testimonies of Brother Kimball and Brother Benson yesterday.

I have been impressed with how many times the necessity for loving one another has been mentioned in these sessions.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matt. 22: 37, 38.)

There is a certain disposition among a good many people, and some of our own faith are not entirely free from it, to criticize any pulpit utterance which dwells on major current issues. There are those among us who suspect insidious political intent, if, from the pulpit, even so much as mention of government is made, but religion is of no value whatsoever if it deals only in platitudinous generalities.

We are the children of God, literally. That being the case, God's word should be uppermost in our minds in trying to bring about worth-while government. Until we as a people in particular, and the sons and daughters of God in general, realize that our civil governments will be failures so long as they are not based upon divine guidance, so long will we continue to have strife, conflict, and bloodshed.

We are facing a time when, unless men repent and accept in very deed the gospel of Christ, we shall see revolution in our own country. "Thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

UNTIL we can be big enough, individually, to love our neighbors, and together love each other, we shall fail. That has some pretty practical and definite applications. It means, for one thing, that men who call themselves employers and men who call themselves laborers must get together and work together and love one another, literally. So long as we have on the one hand employers who are motivated only by profit, and who, for their profit, are willing to exploit labor at any cost, and so long as on the other side of the fence we have men who call themselves laborers, and who band themselves together, and make unjust demands at any cost, so long as we have groups like these fighting each other, we have no hope for establishing the kingdom of God upon the earth.

Class hatred is growing, even within the confines of our own country. While many were inclined, a while ago, to laugh at the "zoot suit" riots, they were but symptoms of basic social disease. We must learn to love one another. Successful government will be impossible without it.

This body of priesthood, together with all others holding the priesthood, has a tremendous responsibility in persuading men to work together. The magnificent material accomplishment of fifty million cans of food, that President Clark has told us about, is of less importance in my estimation than the brotherhood, the increased love for one another, that has resulted from people getting together and working shoulder to shoulder.

Not long ago in one of our council meetings, President Clark called attention to the fact that there had just been called to the office of patriarch in a certain stake a man who was a janitor. President Clark pointed out that there was an evidence of the strength of Mormonism—a job that is looked upon by the world as a lowly job, and yet among the Latter-day Saints a man so employed, because of his righteousness and his integrity, could receive the patriarchal priesthood, and even the men and women who enjoyed the cleanliness of the building which he cared for

would go to him in reverence and respect for their patriarchal blessings.

WHEN we can love one another, we will be well on our way to the solution of our problems. It is well for us not to be led astray by words. Calling a government democratic, does not make it so, any more than calling a man a villain makes him a scoundrel. We need vision. It is so easy to denounce without judgment.

The other day one of our young men, in most vitriolic language, was denouncing the bureaucracy of our present government, and someone asked him, to his great embarrassment, what a bureaucrat was, and he did not have the slightest idea, but in his home he had heard bureaucrats denounced. Now, that sort of uncritical denunciation is foolish.

It behooves us, as men holding the priesthood, to examine governmental procedures and if those procedures result in the general good, if those procedures are compatible with the gospel, the Lord's word, it is our business to foster them, and if necessary fight for them, just as it is our business to examine governmental procedures, and where we find them out of harmony with the Lord's word, to fight against them, no matter what high-sounding names those procedures may be given.

Brethren, let us not be discouraged because we are what is called a minority. What is a minority? The Latin has a motto, *multum in parvo*: "Much in small space." In the field of biochemistry it has been proved that one part of adrenalin—one of the endocrine secretions—in 100,000 parts of water, will cause certain live tissue to react. In statistical terms, that one part in 100,000 is a minority.

Jesus of Nazareth, in terms of the census, was a pitiful, almost a ridiculous, minority; but Jesus the Christ, the Son of God, is the greatest power we know, before whom ultimately every knee shall bow. Let us not be discouraged by the specious argument that we are of relatively little moment because we are a minority.

We have the priesthood of Almighty God, and if we are righteous and magnify it, and exercise it, there is no limit to what we can accomplish in the way of good, no matter how great are the mere numbers arrayed against us.

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THE IMPROVEMENT ERA

ON COMMON GROUND

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

As I have looked over this audience, and all of the congregations that have been present in this great tabernacle the past two days, my feeling has been that some people are not far from the kingdom of God.

We have heard, and heard rightly and beautifully, about the missionary effort that is being put forth to teach the people of the world something new, something deep, something of truth about the kingdom of God, and I want to take this opportunity to thank the presidents of stakes, and all the bishops of wards for their faithful support and help in spirit and in prayer for the work that is being undertaken by all the missionaries of the stakes of Zion. It is a great work in which they are engaged, and they are unafraid. You missionaries who are present at this conference, remember, please, that you are in the service of God; and all the sacred scriptures—and the scriptures are great and many—have been entrusted to you to study, to think about, and to teach.

Yesterday we heard beautifully expressed the admonition of Jesus Christ to his disciples to go forth and preach the gospel unto all people, and that causes us to recall the words of the

Lord that have been written by the Prophet Joseph Smith:

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. (D. & C. 1:4.)

You are called to go forth to learn, and to teach, and to bear your testimonies, which are sacred. And when you do bear your testimonies, it is the depths speaking unto the depths of peoples' souls.

Above the door of the School of Music at Harvard University are these words: "To charm, to strengthen, and to teach, these are the three great cords of might." Remember, my fellow missionaries, the words of a prophet of old when he said:

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. . . . For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. (Psalm 44.)

You must awaken, strengthen, teach all people, and with your faith in the Lord securely fixed, you will be able to reach the hearts of those people with whom you speak. It is truth and sincerity that are called for today, and you have the power to say: "In the name of Jesus Christ of Nazareth, rise up and walk." You are called to do service. You are servants of the Lord.

What a great thing it is to say to people, "We believe in God, the Eternal Father." Think of it! The Creator of heaven and earth and the stars, the Father of all things, our Father and our God. "And in Jesus Christ," the Redeemer of the world, Christ the King, our Lord, who died for us that we might have life eternal if we will but work out our own destinies by him. "And in the Holy Ghost." What a sacred message you and I carry to the world!

Before any of you were admitted to these grounds this morning, I met a lady and gentleman just outside the gate and because of their desire to see the flowers, trees, and buildings, I had them admitted with me, when I explained something of the history of the temple and tabernacle, the sea gull monument, and the monuments of Joseph and Hyrum Smith. The conversation was soon over, when the gentleman said: "I take it that you are a Mormon. We are Lutherans. I have often wondered what you people believe."

You see, there was a family with certain ideals of life, as I had my ideals of life. The very spirit of the surroundings gave them a feeling of reverence, for they so expressed themselves. Said the lady: "What noble buildings to be created by the pioneers of your state. Only good people could build such houses of worship."

Now, my brother missionaries, be-

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Members of the First Council of the Seventy as they appeared at the recent conference. Seated, senior president, Levi Edgar Young. Standing, left to right: John H. Taylor, Antoine R. Ivins, Oscar A. Kirkham, Richard L. Evans, Samuel O. Bennion, and Rufus K. Hardy.





T A G S

B y J A N E H A R T

"RATTLESNAKE CREEK, Wolf Creek, Castle Creek, Crab Creek, Chimney Rock, and points west!"

A conductor would have sounded off something like that had there been a conductor to sound off, when the second party of Mormon pioneers left Nebraska and headed for Salt Lake City.

But to the original band, not even that delightful list of destinations would have been announced. To them fell the fun of following the old Indian trail almost obliterated by dust and grass, of blazing new trails guided by Fremont's map, and of labeling the wilderness for the benefit of following companies.

Fremont had previously named key points. He went in for euphonious tags and called latitude 41° 3' 44" "Cedar Bluffs," but Brigham Young dubbed the adjacent stream "Rattlesnake Creek." President Young, riding along the banks of the stream, "discovered that his horse stepped within two feet of a very large rattlesnake." As it was his custom to hurt nothing, including snakes, he turned his horse away without harming it. But later, one of the brethren hoofing it, happened upon the snake which coiled and struck, springing several feet into the air. The brother dodged, and, as my literal historian records: "took his rifle and shot the snake dead." These adventures resulted in naming the stream "Rattlesnake Creek."

Heber Kimball, scouting for a road along a river bottom, interrupted two wolves at lunch. He made noises at them but they held their own, glaring at the intrepid Mormon over a "dead carcass," and the unarmed brother "concluded to move away as soon as he could." He had to reconnoiter over ten miles before he struck anything

that could pass for a road, and then he got caught in a rainstorm, but when he returned to camp the stream was christened "Wolf Creek."

The little band is now following the Platte, and its countless tributaries make river-crossing practically a daily occurrence. Often the soft, sandy bottoms force them to double up the teams to get the wagons across. One large tributary required an entire afternoon to cross, and was named "Castle Creek" because the opposite bluffs resembled the rock on which Lancaster Castle is built, and the bluffs were named Castle Bluffs.

The bends in the river create a very crooked road, and the prairie, soft and uneven, is tough on the teams. They cross a shallow stream about twenty feet wide, and name it Crab Creek because one of the brethren saw "a very large crab in it."

Still following the Platte, they catch their first sight of Chimney Rock, already named. My historian compares it with the factory chimneys in England. The surrounding romantic country intrigued them as much as the fantastic rock itself, and they named one formation which resembled an immense frog with a wide open mouth, "Frog's Head Bluffs."

After crossing these bluffs they followed a high ridge of gravel, rounding on top, with cobbles varying from fifty-pounders to B-B size. They called it Cobble Hill, and although the oxen could take it, it was hard on the horses.

My mentor fails to record how "Rawhide Creek" got its name, he being so filled with the peace of the mild beauty of the Sunday morning when he camped on "The Rawhide."

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Human Sacrifice AMONG the Indians

By DR. CHARLES E. DIBBLE

THE practice of human sacrifice is often cited to show that the Aztecs were a savage, backward, and ruthless people. The custom is properly Aztec, but the cosmology and ideology of the people help place the practice in its true perspective.

The Indian had been created by the gods. According to some versions, the gods gave their lives to realize the creation of the world. Furthermore, the manifestations of nature—sun, moon, rain, wind, etc.—were gods who furnished the elements so necessary for the well-being of a sedentary, agricultural people. The arduous work of the gods depleted their strength, so they required nourishment. But the gods received little nourishment from the coarse food of the Indian. Human blood, then, was a refined and purified food for the gods.

Human sacrifice was man's part of the bargain with the gods. For the well-being of the Indian, his gods must live. They, in turn, could remain strong only by the ritual offering of human blood. Sacrificial ceremonies were not haphazardly grouped together; rather, they came at special appointed times. Not all ceremonies required the death of Indians. Many rituals were accompanied by the sacrificing of quail, eagles, dogs, or turkeys.

The sacrificed victims were more often the captive warriors of enemy tribes. During ceremonies to the Rain god and the god of Vegetation, many lives were sacrificed. Victims numbering into the thousands were sacrificed during the dedication of temples to the major gods.

The practice, so repulsive to our thinking, would probably have run its course. It represents a stage in the evolution of Indian ideology rather than a permanent social practice.



ONE OF THE AZTEC METHODS OF HUMAN SACRIFICE, ACCORDING TO DURAN

THE IMPROVEMENT ERA

The PROMISE unto the

By LeGrand Richards

PRESIDING BISHOP

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

It is a real pleasure to have the privilege of attending this conference. Last night most of you were present at the bishops' meeting in the Assembly Hall, and while we were together two and a half hours, we only covered a very small portion of the program in which you bishops, particularly, are as much interested as we are.

I thought tonight I would like to say a few words about the Aaronic priesthood program of the church. I am very grateful for my assignment to labor with the young men and for the fine work that is being done by the bishops and their associates in their behalf. I feel we have a program that really is effective.

I have no thought of criticism for the past, but in trying to follow our program of a record of every boy, and a monthly boys' leadership meeting, where the bishopric sit at the head and with them those who are interested in the care of the Aaronic priesthood in the wards—the Mutual, and Sunday School officers, who also are charged with the responsibility of working with the same age group—it seems to me that we have been able to keep closer in touch with the boys.

For instance, through this program we found in one ward thirty-three boys between the ages of twelve and twenty-one who held no priesthood. Another ward had twenty. When the bishop discovered this, he was as much surprised as anyone could be. He had never checked before.

When visiting a stake recently, it was reported to me that a son of one of our recent general authorities had never been ordained, even to the office of a deacon. When his own son was to be ordained, the bishop asked him if he held such priesthood that he could officiate, and he had to apologize and tell the bishop that he had never even been ordained a deacon. A time had been set, but for some reason he could not come, and no one followed the matter up to find out why.

Only this week I learned that one of our present general authorities was not baptized until he was fifteen, because there was no checkup in the ward. We now have a program whereby every boy is being looked after—and we are trying to consider the boys more individu-

ally rather than in groups. It is my impression that we will come to a day in the church when our greatest achievements will be through individual work.

In our work this winter with the Aaronic priesthood, we are studying in the teachers' training course, Dr. Stott's book, *How to Win Boys*, and the author paraphrases a statement of the Master as he went along the Sea of Galilee and gathered to himself the fishermen, saying, "Come, and I will make you fishers of men"; Dr. Stott says, "Come, and I will make you fishers of boys."

Then he indicates that all over the world there are literally thousands and tens of thousands of boys, waiting to be caught, if we only use the right kind of bait.

In a demonstration of a boys' monthly leadership meeting in a stake recently, one of the brethren in reporting a visit he had made to a home said: "You'll never get John into his priesthood meeting on Sunday morning so long as there is snow on the mountain so he can go skiing." After the discussion was ended and no solution was offered to get John off the mountain, I said to the bishop, "Bishop, are you going to leave John out on the mountain skiing on Sunday mornings?"

We have a feeling that there should be sufficient genius of leadership in this group with the bishopric at the head assisted by their helpers in the Aaronic priesthood, the M.I.A., and Sunday School workers, that when they pool

their wisdom, certainly they can find the kind of bait that will bring John off the mountain on Sunday morning.

There are some of us, I fear, who have the feeling that there are only a few that will be saved. I am not unmindful of the fact that the Savior said "Strait is the gate, and narrow is the way," but I also remember that in the 76th section of the Doctrine and Covenants, the Lord indicates that he will save all the works of his hands, except the Sons of Perdition, and I have never been able to feel that the sons of Latter-day Saint fathers and mothers, born under the covenant, are likely to be so classified. They are born heirs of all the gifts and blessings of the gospel of Jesus Christ. So, as far as I am concerned, I believe if we will do our duty, with the help of the Almighty, we need not fear that any of our boys will be lost.

Now, when we gather them in, it is very important that we have something for them. They want to be fed, and I think besides teaching them their duties in the priesthood, one of the greatest things we ought to have in mind is to try to plant in their hearts a testimony of the gospel of the Lord Jesus Christ.

My experience in the church has taught me that the most powerful motivating thing I know of in this world is a testimony of the gospel. Possessing it, men and women will do anything; they will make any sacrifice. When we listened here yesterday to the testimonies of Brother Kimball and Brother Benson, whom we sustained as new members of the quorum of the twelve,

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Members of the Presiding Bishopric. Left to right: Marvin D. Ashton, LeGrand Richards, Presiding Bishop, Joseph L. Wirthlin.



On the Book Rack

HISTORY OF SOUTHEASTERN IDAHO

(M. D. Beal. Caxton Printers, Caldwell, Idaho. 1942. 443 pages. \$3.00.)

NOTICE of this excellent work in these columns has been unfortunately delayed. M. D. Beal, professor of history at Ricks College, (on leave), brings to his task a background for and an understanding of the subject which combine to make a scholarly, reliable, and readable work. The volume takes cognizance of the fact that the arbitrary political boundaries of Idaho ignore the geographical and industrial considerations which would tend to divide the gem state into three spheres of influence—ten counties north of the Salmon River; sixteen counties southwest from the "River of No Return"; and eighteen counties of the south and southeast, which area "includes 38 percent of the wealth, largely represented by 47 percent of all Idaho's farm lands." It is to this last-named section that Professor Beal's book devotes itself, first settled (as was, therefore, the state of Idaho itself), by Mormon colonists.

Pre-settlement history, Indian tribes, trappers, explorers, mines and mining, and agricultural and commercial growth all receive enlightening treatment, as also the political-religious complications of earlier years, which are frankly dealt with. For the student of history, for the general reader, and for everyone who has an interest in the colorful background of the inland West, Professor Beal has produced a significant and engaging piece of writing in his *History of Southeastern Idaho*.—R. L. E.

UTAH—THE STATE AND ITS GOVERNMENT

(Charles P. Schleicher & G. Homer Durham. Oxford Book Company, New York. 1943. 124 pages. Paper-bound \$.35.)

THIS brief and highly useful work from the pens of two able collaborators, assistant professors of political science at the University of Utah (on leave), and the Utah State Agricultural College, respectively, is, according to the preface to the book, the first "general book on Utah government" to appear "since Dr. George Thomas published his *Civil Government of Utah* in 1912." But this latest work is more than a book on Utah government. With concise insight and economy of the reader's time it gives a picture of the geography and climate, historical background, the constitution, the people, the economy, and the social and political complexion of the state. For anyone who wants a quick and accurate view of Utah's present-day government and of the roots from which it has come, with much incidental data besides, this creditable and inexpensive publication offers much for the money and the time.—R. L. E.

MINERALS

(Herbert S. Zim and Elizabeth K. Cooper. Harcourt, Brace and Company, New York. 368 pages. \$3.00.)

AMONG hobbies none can be more fascinating than mineralogy. Minerals are found everywhere. They are numerous. Many are of exquisite beauty. Nearly all, from diamonds to iron ore, have value in the economic world.

This book describes and explains the identification, classification, and uses of minerals. It tells how to collect them, and how to build a private collection. It sug-

gests also the important mineral localities. It is so simply written that it may be used by beginners, yet in presentation helpful to the experienced worker with minerals. Excellent illustrations reinforce the text.

—J. A. W.

THE PILLARS OF SECURITY

(Sir William H. Beveridge. Macmillan Company, New York. 248 pages. \$2.50.)

THE Beveridge Plan for the security of man from "the cradle to the grave" has had world-wide publicity. Here are twenty-two addresses on the same general subject, though under a variety of specific titles. Those interested will here find amplification

of the Beveridge plan and ideas. Problems of the day are dealt with fearlessly.—J. A. W.

THE WAR ON CANCER

(Edward Podolsky, Reinhold Publishing Company. 1943. 180 pages. \$1.75.)

THIS is a popular survey, and the best available, of the existing knowledge concerning cancer—man's ancient and increasing enemy. The history of the disease, how it is detected, the various treatments that have shown some success, and the hope of ultimate victory, are told and described clearly, simply, and accurately. The average man and the trained physician will find the book informative, readable, and interesting. In view of the increasing inroads of this disease upon human life, such a brief treatise should be welcomed by all.

—J. A. W.

(Concluded on bottom of opposite page)

In the Spotlight of CHURCH BOOK NEWS

Several long-time favorites are always in the spotlight of interest wherever lovers of church literature are to be found.

Every new book in this field receives a cordial welcome and careful appraisal from the many earnest searchers after ideas and inspiration.

Here are a few of the old and the new:

1. ARTICLES OF FAITH	85c and \$1.25
2. A NEW WITNESS FOR CHRIST IN AMERICA	1.50
3. DANIEL HANMER WELLS	2.50
4. ESSENTIALS IN CHURCH HISTORY	2.00
5. EVIDENCES AND RECONCILIATIONS	1.65
6. FOR THIS MY GLORY	2.50
7. GOSPEL DOCTRINE	2.50
8. GOSPEL STANDARDS	2.25
9. INSPIRATIONAL TALKS	1.00
10. IN THE GOSPEL NET	1.25
11. LIFE OF PRESIDENT JOSEPH F. SMITH	2.50
12. MISSIONARY EXPERIENCES	1.00
13. PRESIDENTS OF THE CHURCH	2.50
14. PROGRESS OF MAN	1.50
15. RECREATION IN THE HOME25
16. TEACHINGS OF THE PROPHET JOSEPH SMITH	2.00
17. THE WAY TO PERFECTION	1.25
18. THIS DAY AND ALWAYS	1.50
19. VOICE FROM THE DUST	3.00
20. UNTO THE HILLS	1.50

Watch for announcement of two new books:

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THE CHURCH IN WAR AND PEACE

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AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

General authorities and officers of the church were sustained at the opening session of the general conference this afternoon.

The names were presented to the conference by President David O. McKay and received the unanimous vote of the assembled priesthood leadership, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, prophet, seer and revelator, and president of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., first counselor in the first presidency.

David O. McKay, second counselor in the first presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith.

COUNCIL OF THE TWELVE APOSTLES

George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson.

PATRIARCH TO THE CHURCH

Joseph F. Smith.

The counselors in the first presidency, the twelve apostles, and the patriarch to the church as prophets, seers and revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney, Thomas E. McKay, Alma Sonne, Clifford E. Young, Nicholas G. Smith.

TRUSTEE-IN-TRUST

Heber J. Grant.

As trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, Samuel O. Benson, John H. Taylor, Rufus K. Hardy, Richard L. Evans, Oscar A. Kirkham.

PRESIDING BISHOPRIC

LeGrand Richards, presiding bishop; Marvin O. Ashton, first counselor; Joseph L. Wirthlin, second counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Adam S. Benson, Joseph F. Merrill, Charles A. Callis, Franklin L. West, Albert E. Bowen, Frank Evans, secretary and treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West.

SEMINARY SUPERVISORS

M. Lynn Bennion, J. Karl Wood.

AUDITING AND FINANCE COMMITTEE

Orval W. Adams, Albert E. Bowen, George S. Spencer, Harold H. Bennett.

TABERNACLE CHOR

Lester F. Hewlett, president; J. Spencer Cornwall, conductor; Richard P. Condie, assistant conductor.

ORGANISTS

Alexander Schreiner, Frank W. Asper, Wade N. Stephens, assistant.

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe, Albert E. Bowen, Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, Nicholas G. Smith, Antoine R. Ivins, John H. Taylor, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, general presidency of Relief Society.

GENERAL COMMITTEE

Henry D. Moyle, chairman; Robert L. Judd, vice chairman; Harold B. Lee, managing director; Marion G. Romney, assistant managing director; Mark Austin, William E. Ryberg, Clyde C. Edmunds, Sterling H. Nelson, Stringam A. Stevens, Howard Barker.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, president; Marcia K. Howells, first counselor; Belle S. Spafford, second counselor, with all the members of the board as at present constituted.

DESERET SUNDAY SCHOOL UNION

Milton Bennion, general superintendent; George R. Hill, first assistant superintendent; A. Hamer Reiser, second assistant superintendent; with all the members of the board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, general superintendent; Joseph J. Cannon, first assistant superintendent; Burton K. Farnsworth, second assistant superintendent; with all the members of the board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, president; Helen Spencer Williams, first counselor; Verna W. Goddard, second counselor; with all the members of the board as at present constituted.

PRIMARY ASSOCIATION

Adele Cannon Howells, president; LaVern W. Farnley, first counselor; Dessie G. Boyle, second counselor; with all the members of the board as at present constituted.

WARD AND BRANCH CHANGES AND DEATHS

Changes in church officers, in state, ward and branch organizations since the last April conference were presented by Joseph Anderson, clerk of the conference.

NEW MISSION PRESIDENTS

Joseph Quinney, Jr., appointed to succeed David A. Smith as president of the Canadian Mission.

Thomas C. Romney, appointed to succeed John F. Bowman as president of the Central States Mission.

David I. Stoddard appointed to succeed Leo J. Muir as president of the Northern States Mission.

Heber Meeks, appointed to succeed William P. Whitaker as president of the Southern States Mission.

James H. Dovey, appointed to succeed James P. Jensen as president of the East Central States Mission.

David A. Smith, appointed to succeed John H. Taylor as president of the Temple Block Mission.

NEW TEMPLE PRESIDENTS

Lewis R. Anderson appointed to succeed Robert D. Young as president of the Mantle Temple.

El Ray L. Christiansen appointed to succeed Joseph Quinney, Jr., as president of the Logan Temple.

David Smith appointed president of the Idaho Falls Temple.

STATE PRESIDENTS CHOSEN

A. Reed Halverson chosen president of the Smithfield Stake, to succeed Alfred W. Chambers.

Thomas M. Wheeler chosen president of the new Sugar House Stake.

Archie Johnson chosen president of the Uintah Stake to succeed Hyrum B. Calder.

Elton L. Taylor chosen president of the Carbon Stake, to succeed George E. Jorgensen.

Abel S. Rich chosen president of the Box Elder Stake, to succeed Herwin Bursderson.

George Harold Holt chosen president of the North Davis Stake, to succeed Arnold D. Miller.

C. Lloyd Walsh chosen president of the Union Stake to succeed George Arfel Bean.

Joseph Harold Mitchell chosen president of the Mt. Graham Stake, to succeed Spencer Kimball.

NEW STAKE ORGANIZED

Sugar House Stake, organized May 16, by a division of the Highland Stake, and consists of the Bryan, Edgehill, Emerson, Sugar House, Wasatch and Mountain View wards.

NEW WARDS ORGANIZED

Imperial Ward, Highland Stake, formed by a division of the Stratford and Highland Park wards.

Park Avenue Ward, Highland Stake, formed by a division of Stratford Ward.

Granger First Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Granger Second Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Mountain View Ward, Sugar House Stake, formed by a division of the Parleys Ward, Highland Stake, and a portion of the Edgell Hill Ward, Sugar House Stake.

Fairmont Ward, Granite Stake, formed by a division of the Forest Dale and Nibley Park wards.

Marlborough Ward, Granite Stake, formed by a division of the Richards and Hawthorne wards.

Ogden Twenty-ninth Ward, Ogden Stake, formed by a division of the Ogden Eighth Ward.

WARDS DISORGANIZED

Shumway Ward, Snowflake Stake—made dependent on the Taylor Ward.

Abraham Ward, Deseret Stake—membership annexed to Sutherland Ward.

Adamsville Ward, Beaver Stake—records stored in Stake office.

INDEPENDENT BRANCHES ORGANIZED

Avenale Branch, Phoenix Stake.

Carmichael Branch, Sacramento Stake.

Terrace Branch, Weber Stake.

Long Star Branch, Blaine Stake.

Owyhee Branch, Weiser Stake.

Cortez Branch, Young Stake.

WARDS MADE INDEPENDENT BRANCHES

Kluse Ward, Young Stake.

Rockport Ward, Summit Stake.

INDEPENDENT BRANCH DISCONTINUED

Ophir Branch, Tooele Stake.

INDEPENDENT BRANCH MADE INDEPENDENT BRANCH

Carson City Branch, Reno Stake.

INDEPENDENT BRANCHES COMBINED

Clifton-Morenci Branch, Mt. Graham Stake.

OBITUARIES

President Rudger Clawson of the council of the twelve died June 21, serving as an apostle since October 10, 1898, and was president of the council of the twelve since 1918.

Elder Sylvester Q. Cannon of the council of the twelve apostles since April 14, 1938, and former presiding bishop, died May 29, 1943.

May Green Hinchley, general president of the Primary Association since January 1, 1940, died May 2, 1943.

President Joseph Quinney, Jr., of the Canadian Mission and former Logan Temple president, died September 13, 1943.

Robert S. Hillier, second counselor in presidency of the Summit Stake and former bishop of the Hoytsville Ward, died July 7, 1943.

Bishop Vyvyan B. Clift, Arlington Ward, Los Angeles Stake, died September 4, 1943, after having served about three years.

Bishop B. Franklin Birtcher, Globe Ward, St. Joseph Stake, died September 4, 1943, after having served about 14 years.

—M. C. J.

ON THE BOOK RACK (Concluded from page 684)

A SENSE OF HUMUS

(Bertha Damon. Illustrated by Claire Leighton. Simon and Schuster, New York. 1943. 250 pages. \$2.50.)

WITH a quotation from Whitman to introduce the book,

"Nay, tell me not today the publish'd shame,

NOVEMBER, 1943

Read not today the journal's crowded page," the author proceeds to emphasize the need to get back to the earth and fasten to the security of the changeless land. The author has a keen sense of humor and may be guessed by the title of the book—and introduces the reader to the homely philosophy and the wholesome folk who inhabit

the wooded and rocky lands of New Hampshire. The book is replete with incidents about real people, some of whose names have been given. But more important than names and incidents is the atmosphere which the book carries of getting close to the earth and reestablishing permanent values.

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THE CHURCH MOVES ON

October Conference

The 114th semi-annual general conference of the church held in the Salt Lake Tabernacle October 1, 2, and 3, was limited in attendance to the priesthood leadership of the church. The first general session was held Friday afternoon, and the conference continued through three sessions on Saturday and two sessions on Sunday. Five of the six sessions were broadcast from the tabernacle by radio station KSL. The tabernacle was well filled at all sessions.

Elders Spencer W. Kimball and Ezra T. Benson, newly appointed members of the council of the twelve, were sustained.

Friday evening a special meeting was held under the direction of the presiding bishopric for bishoprics and stake presidencies. (See page 643 for Conference Index.)

Welfare Program

EIGHTY PERCENT of the food and clothing required by the Welfare program of the church is now produced within the program itself. This percentage will be raised by the recently added 133-acre dairy farm near Heber City, Utah, operated by the Northwestern Utah Region, which will produce milk for immediate consumption by the Welfare program and surpluses to be condensed by Welfare canneries.

In seven years of operation the Welfare plan has grown until it now includes ninety bishops' storehouses, each serving a stake, a region, the general committee, or a combination of these units. There are at least sixty-five canning units. The growing season of 1943 saw approximately 9,500 acres of land in use within the program.

Letter from Britain

ELDER CLIFFORD HARTLEY of Wigan, Lancashire, England, who with Horace E. Heyes recently made a thirty-mile round trip by bicycle to an American army camp to conduct church services and "make the brethren feel at home here in this country," submits a statement of more than usual interest:

An ecclesiastical commission was set apart in 1922 to study out and formulate a statement of doctrine for the teaching in the Church of England parishes in this country. In 1937 the commission re-formed and made the result of their studies known, though they were not put in print till 1942. The findings themselves are wrapped up in the usual orthodox phraseology, but stripped of all this they are as follows:

1. That we cannot accept the Virgin birth of Jesus Christ because there is no conclusive proof that it ever happened.

2. That we cannot accept the existence of a heaven other than this earth upon which we dwell because no one has ever seen it.

3. That we do not believe in the literal resurrection of the dead body because there is no conclusive proof that it has ever happened.

The above statements are substantiated in the June, 1942, issue of *News Review*.

A further statement relative to infant baptism is as follows: "In the baptizing of an infant, whilst it is not essential, there is a certain magic in its performance that satisfies the longings of the parents."

Chapel Honors

AS announced in the September *Era*, page 526, the presiding bishopric is now rating church property on the following basis:

1. Bishop's concept of and attitude toward building and grounds program10 points
2. Attitude of members toward church property10 points
3. Outside condition of building20 points
4. Condition of grounds.....20 points
5. Inside condition of building.....25 points
6. Custodian and custodian care15 points

Buildings receiving 65-79 points will receive a certificate of honor; 80-89 points will receive high honors; and 90-100 points highest honors.

Death

May 9, 1943, Florence Mary Parker Bailey, Ensnore, Australia, supervisor of genealogical work in the Australian Mission.

Bishops, Presiding Elders

CARDSTON FIRST WARD, Alberta Stake, James Forest Wood succeeds Heber J. Matkin.

Trenton Ward, Benson Stake, Cliff Wiser succeeds J. Archie Cottle.

Tremont First Ward, Bear River Stake, Wayne I. Sandall succeeds Donald B. Green.

Howell Ward, Bear River Stake, Oliver Munk succeeds Charles B. Gunnell.

Kenilworth Branch, Carbon Stake, Evan F. Smith succeeds Peter B. Christensen.

Richards Ward, Granite Stake, Linden B. Alder succeeds James V. Thompson.

Hawthorne Ward, Granite Stake, Laurence W. Richards succeeds Vern B. Milard.

Gunnison Ward, Gunnison Stake, Elmo Sorenson succeeds Hyrum Christiansen.

Compton Ward, Long Beach Stake, Lionel E. Jarman succeeds Walter R. Sant.

Draper Second Ward, Mt. Jordan Stake, Otis A. Pierce succeeds Heber J. Smith.

Heyburn Ward, Minidoka Stake, Raymond Burch succeeds Elmer S. Heiner.

Waikiki Ward, Oahu Stake, Fred E. Lunt succeeds J. F. Woolley.

Hayward Ward, Oakland Stake, Wilford T. Webb succeeds Owen L. Stewart.

Whittier Ward, Pasadena Stake, John F. Baker succeeds Campbell Garrick.

Riverdale Ward, Oneida Stake, Orville Neeley succeeds Isaac M. Evans.

St. Helens Branch, Portland Stake, Clifford Bagley succeeds Frank F. Klingler.

Colonial Heights Ward, Portland Stake, Scott H. Partridge succeeds John Adams.

Elba Ward, Raft River Stake, Fredrick E. Ottley succeeds J. Edward Rasmussen.

Taylor Ward, Shelley Stake, Chester O. Hansen succeeds Vernon E. Curtis.

Pinedale Ward, Snowflake Stake, Albert R. Wahl succeeds Elijah M. Thomas, Jr.

Heber Ward, Snowflake Stake, Donald Glenn Crandell succeeds Thomas H. Shelley.

Douglas Ward, Southern Arizona Stake, Edgar Scott succeeds Ether Haynie.

Bisbee Ward, Southern Arizona Stake, Henry Earl Peterson succeeds Gussie R. Hardt.

Moab Ward, San Juan Stake, Howard Lance succeeds William R. McConkie.

Jensen Ward, Uintah Stake, J. Ross Merrill succeeds Lloyd Merkle.

Willford Ward, Yellowstone Stake, Daniel L. Romrell succeeds Rulon Romrell.

Week-day Religious Education

APPROXIMATELY thirty thousand high school students in the intermountain states are receiving week-day religious education this year in the one hundred six seminaries operated by the church department of education.

Thirteen institutes of religion for college students are also being conducted this year.

Army Physical Record

ACCORDING to statistics just released by national selective service headquarters, Utah ranks second lowest in the number of men rejected for military service because of physical defects.

The national average is 8.4%, compared with the Utah average of 5.3%. Wyoming is the state with the fewest number of 4-F's, with 5.2%.

Excommunications

ARCHIBALD HOFFMAN, born July 2, 1892, a priest, Excommunicated in Central Park Ward, South Salt Lake Stake, September 19, 1943.

Karl Gottlieb Kirstein. Excommunicated in Princess, Isabel District of Brazilian Mission, August 9, 1943.

Grant Holly, born October 22, 1886, an elder. Excommunicated in Buffalo, Eastern States Mission, August 30, 1943.

Ethel Walker Holly, born April 1, 1887. Excommunicated in Buffalo, Eastern States Mission, August 10, 1943.

"Deseret News" Church Section

THE church has long felt the need for a weekly news medium. On September 18, the *Deseret News* weekly Church Section was enlarged from eight to twelve pages to meet this demand. It is announced that the new Church Section is available at a subscription price of three dollars a year in areas where the daily *Deseret News* is not delivered by carrier.

At the same time, the *Progress of the Church*, which has been published monthly by the presiding bishopric for

the bishoprics and stake presidencies, became a weekly feature of the Church Section.

Correspondents have been named in all parts of the church who will report items of church interest.

Features of the enlarged section are: "Talks to Teachers," by Dean John T. Wahlquist of the School of Education, University of Utah; messages from the general authorities of the church; picture stories from the Bible; church history stories by Preston Nibley alternating with Book of Mormon stories by Ramona Wilcox Cannon; letters from Latter-day Saint service men; the text of the preceding Sunday evening sermon delivered over radio station KSL; a genealogical page, and priesthood material.

From Several Fronts

Pictures read from top to bottom:

Latter-day Saints in the service at a Texas medical replacement training center are seen here following one of their regular Sunday evening meetings.

First row, left to right: Lt. Shepherd, Miss O. Dean, Mrs. P. Minnick, Nurse Watson, Mrs. J. Freckleton, C. Dunlop, T. Robbins. Second row: T. Hall, L. Waters, L. Warner, S. Phillips, M. Guymon, M. Yarbrough, G. Crosby. Third row: T. Plumb, J. Bodily, V. Morgan, H. Holt, W. King, C. Smith. Fourth row: V. Kraft, J. Tyler, Lt. S. Quist, G. Tobler, J. Grover. Fifth row: A. Burgess, J. Kochheim, E. Winder, H. Johnson, D. Winters, K. Stilson.—Photograph by Sgt. John Freckleton.



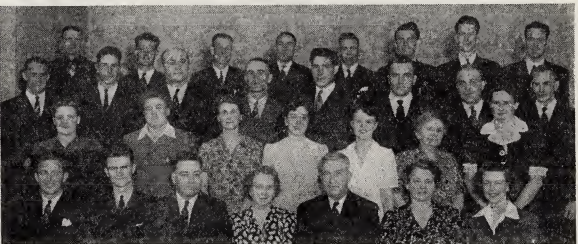
These Latter-day Saints are serving away from home, too—not as members of the armed forces but as construction workers in Alaska. Like Mormon groups everywhere, they have conducted their own church services—"testimony meetings such as we had never before." Elder Ben Sanford of Continella Ward, Impevood State, spent a lonely month in the Alaskan camp as the only Latter-day Saint, but for the seven months past has had the company of fellow members pictured here. First row, left to right: D. Bergen, L. Machem, J. McKee, G. Murphy, A. Merrill, S. Robertshaw. Second row: Call, Baldrige, Freckleton, Sgt. W. Humphrey, G. Anderson, C. Smith, D. Kershaw, A. Harris, N. Shearer. Standing: D. Magelby, R. Fairbourn, M. Duke, A. Bell, M. Bell, J. Christopherson, M. Romney, G. Judd, B. Sanford.



Seen here are all of the missionaries in the Mexican Mission as they met in June, among them a number of Mexican elders and lady missionaries, most of them from the Juarez Stake in Chihuahua.

First row, left to right: Oscar Leath Cluff, Mack Bluth, Phebe Sorey Hall, President Arwell L. Pierce, Mary Dene Pierce, M. Alvin Romney. Second row: Gustavo S. Brown, Carlos B. Monroy, Blanca Rosa Navarro, Helena Wall, Sallina Estrada, Edna Marlinsau, Bertha Irma Brown, Nylis Skousen, Librado Hernandez. Third row: Clyde Allred, Joel F. LeBaron, Ervil M. LeBaron, Leland C. Robinson, Jr., Adalbert R. Taylor, L. La Salle Taylor, Delmar Wagner. Fourth row: Francisco de las Rios, Dean Farnsworth, Erma Farnsworth, Maurine Lunt, Allen Memmott, Albert I. Jarvis, Reed G. Romney, Eldro A. Bautista, Jr., Augustin Haro.

The Mexican Mission has nineteen organized branches besides several dependent groups.



Missionaries pictured at a recent Spokane district conference with Elder Harold B. Lee of the council of the twelve, as he toured the Northwestern States Mission with President Desla S. Bennion. Included in the group are eight home missionaries.

Front row, left to right: Wallace B. Grant, Wayne C. Durham, Elder Harold B. Lee, Sister Lee, Desla S. Bennion, mission president; Sister Bennion, Reatha J. Evans. Second row: Sister Orrin Lee, Della Combs, Sister Felix Dicus, Zella Wadsworth, Margaret Kline, Sister Lee Roy Dexter, Lois Rignup. Third row: George A. Anderson, Melvin Noble, Felix Dicus, Lee Roy Dexter, Victor Anderson, John R. Ludwig, Jesse B. Reay, Lorin R. Oakley. Fourth row: E. Kay Hanks, Mayo Zabriskie, Orrin Lee, Donald B. Koller, Lewis K. Dillie, Heber Boehme, George B. Handy, Frank D. Day.



Missionaries leaving for the field, who entered the Salt Lake Missionary Home August 30, and departed September 8, 1943.

Front row, left to right: Elizabeth L. Reiser, Glenda M. Stradling, Benjamin R. Croft, Don B. Colton (director of the Home), Ruth L. Croft, Norma R. Kowallis, Billie May Beck, Jeannette L. Burns. Back row: William O. Phelps, Ernest F. Binks, Charles C. Allred, William E. Berrett (instructor), John Fostrom.

(Concluded on page 701)

EDITORIALS

Enduring Long in Good Works

AS President Heber J. Grant approaches the eighty-seventh anniversary of his birth (November 22) we sense and record something of a re-echoing and ever-widening gratitude and thanksgiving for his long enduring good works.

Elsewhere in this issue more is said of the remarkable quarter century of his administration as president of the church, which administration began November 23, 1918—twenty-five years marked by unprecedented growth in the church and by unbelievable change and crises in the world as it has struggled from war to war. (See page 658.) Only Brigham Young served the church as president longer than Heber J. Grant has now served.

Another anniversary is also noted in passing: On October 16, 1882, sixty-one years ago, Heber J. Grant was ordained an apostle, and became a member of the quorum of the twelve—which means that he has now served longer as one of the general authorities of the church than any other in this dispensation, he being closely approached in this respect only by Wilford Woodruff, who served fifty-nine years.

President Grant has often expressed his sentiments about rusting out instead of wearing out. Rust has never found an opportunity to withstand the burnishing vigor of President Grant's persistent activity. And so there is rejoicing in Israel for a long life of good works—a lifetime that has much more than longevity to make it notable—a life in which there was self-dedication in early youth to conformity with the ideals and principles of the gospel of Jesus Christ—the life of a man who has placed his Father's business foremost, above all else, for the better part of a century.

And may the Father whose bidding he has done, and by whose influence his life has been shaped, give blessing to all the days of President Heber J. Grant, with health, and friends, and loyal family, and trusted associates, among a respected and righteous people. Hands are raised in Israel to sustain him, and hearts are warm in affection for him. God bless him for enduring long and vigorously in good works.—R. L. E.

The Conference Trend

SINCE April, 1942, the great annual and semi-annual gatherings of the church have been described as limited conferences, attended by delegates from the wards, stakes, branches, and missions rather than by the membership at large as it willed. In the interest of efficiencies in time and travel and administration, curtailment was a matter of expediency, but it is an expediency whereby something may have been gained as well as sacrificed.

The term "limited" is deceiving. Actually the recent October conference was more general and far-reaching than the "general" conferences of the past, which in certain respects were really limited—and limiting. A tabernacle once filled to overflowing by a membership who "decided to go to conference," is now equally filled by the church leadership—the administrative officers from far and near who have been specifically bidden to conference to get instructions in the first person to be taken back in the first person to their respective assemblies. Outlying congregations which sometimes may have gone unrepresented at general conference now unite to send their bishop or a quorum president or other delegate to the limited conference. In this way a wider and more vital representation has been secured.

No one will deny that the rather business-like priesthood convention is more serious than social, that there is missing some of the pleasant confusion and open-house sociability of general conference—the incomings and outgoings of the throngs on Temple Square, the many luncheons and reunions, the color and display and exuberance.

And it may be asked, too, whether the representation, although it has gained so notably, is yet complete without the women, many of whom hold key positions in the auxiliaries and who, theoretically, stand beside the priesthood in its councils. This thought should give pause to the men, normally so reluctant to share the experiences of their man's world with the women-folk, for if the classic explanation that women in the church share the blessings of the priesthood through their husbands is to mean anything, the men must in this instance sense the obligation to bring conference home to their wives.

Beyond that, the record of the conference has also been made more general than ever. Five out of the seven sessions in October were broadcast, reaching far and above the number who normally might have made their way to Salt Lake City to hear them. The present issue of the *Era* carries conference addresses into more than eighty thousand homes and to thousands of Latter-day Saints in the service and away from home, a greater audience than any conference has previously enjoyed. The traditional *Conference Report* bulletin will make it further available. Finally, the themes and instructions of the conference will be conveyed to the membership at large by way of succeeding quarterly conferences in stake and ward, district and branch, where conditions make possible a general assembly not proscribed in any way.

Whenever someone begins to declaim roundly that he resents the restrictions of the limited conference, he might have pointed out to him the limitations of the general conference and the generality of the limited conference. And, off-hand, he might be asked whether he availed himself of the untrammelled gift of attendance at his last local ward or stake conference. To judge by the attendance at some of these leads one to believe that the greatest privilege of conference to many is still the excuse to stay home.—W.M.

1897 * * * *Forty-sixth Anniversary Issue* * * * 1943

EVIDENCES AND RECONCILIATIONS

lxii. Which Prophet is the Greatest?

A PROPHET as here designated is a man endowed with priesthood authority who is called by the Lord to leadership in the unfolding of the plan of salvation. The prophets have been, in their day and age, the leaders of the Lord's work.

Such men of the past have been Abraham, Moses, Samuel, Isaiah, Jeremiah, Lehi, and others. Such men of the present dispensation have been Joseph Smith, and his successors in office, to Heber J. Grant.

There is a three-fold need of prophets:

The cause of the Lord is divinely organized. It is the most perfect organization on earth. Competent leaders are necessary in every successful organization. The man who stands at the head of the organized body of accepted worshippers to guide its activities, and to be God's mouthpiece, is the prophet of that day and group.

The gospel in its purity was given to Adam, and through him to his descendants; but there has been a constant falling away from the truth. The whisperings of the tempter have led men into evil deeds. Apostasy has followed apostasy. Consequently, successive restorations of the truth have become necessary. The prophet restates the ancient truths, and seeks to hold the people to the unchanging laws of the gospel.

Each age has its own peculiar problems. Each dispensation carries forward into new situations the Lord's plan for human welfare. Additional revelation from the Lord is needed to meet the problems of a progressive unfolding plan. Such new truths, emanating from divinity, come only through the prophet of the day.

These functions of a prophet are well illustrated in the available histories of the prophets. Enoch spent his life calling the people to repentance from their violation of the requirements of the gospel. Abraham became the founder of the people through whom the Lord would accomplish his purposes on earth. Moses led the chosen people into a freedom which would enable them, subject to their obedience, to carry out their high commission. Samuel had the task of guiding Israel when the people chose to be under the leadership of kings. Isaiah and Jeremiah labored to bring the people from a condition of idolatry into paths of purity and truth. Lehi was called to re-establish the church on the American continent.

Joseph Smith was commissioned to restore the doctrine, organization, and authority of the church to a generation which had lost these fundamentals of the Church of Christ. Joseph Smith's successors have been engaged in carrying forward the restoration, in proclaiming its truth to all the world, and in building securely the Church of Christ, through which the Lord will soon accomplish his purposes relative to the last days.

All these men were teachers and defenders of the gospel. In addition, each had his special work to do. Each has left behind a message for succeeding generations.

Above all, so prophetic history reveals, each prophet was called to serve the needs of his own generation. Therein lay his power to advance the unchanging cause of the Lord. In accomplishing this, in admonishing the people to gospel obedience, three major helps and procedures were at his command.

First. The prophet of any age draws upon the records

of the past. The keeping of records has ever been enjoined by the Lord upon his people. Each prophet, from the days of the early patriarchs, down the years, has left behind a precious body of teaching and practice, of continuous value. Some have recorded in their messages direct revelations from the Lord. These records are the foundation of all safe gospel teaching. Many have been collected in the volume known as the Holy Bible. Others are found in the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. These four books together form the most precious library on earth.

The prophet, of any time, must of necessity draw upon these treasures of the past, in clarifying his own views and in teaching the people.

Second. The great governing principles of truth are unchanging. But, the conditions brought about by human activity are forever changing. From sailboat to steamboat to airship; from horse power to steam power; from the grease-soaked wicklight to electric lighting; from the rushing human agent to the telegraph, telephone, and radio—and a multitude of others—we span changes that in the past seemed impossible. And undoubtedly the future holds developments that today are equally inconceivable.

Such changes affect human thinking. New social and economic problems arise. Even the spiritual outlook is invaded. Then, it becomes the duty of the prophet to teach how the eternal laws of the gospel may be applied amidst constant change, for the benefit and blessing of humanity. The prophet does not discard new ways for old ones, if truth is preserved. He is not a reactionary, but ever a progressive, holding, however, the new and the old to gospel law. He gives life to that which is new as it blossoms upon the ruins of the old, by the constant application to it of principles of truth.

This adherence to and use of the principles of the gospel in an age of changing conditions has characterized the lives of the prophets. It has often been their main responsibility.

Third. The prophet is but a man. He draws heavily upon the past. He seeks inspiration from the Lord for his daily work. There comes at times the need for new knowledge from heaven. Then, if it be the proper time, the Lord speaks. New revelation is given. Pressing problems are solved by a knowledge beyond that of man.

The prophet is never wholly dependent upon the past. He may always draw upon the fount of truth and wisdom. All the prophets have done this.

Which then of all these prophets is the greatest? Since all have done equally well the work assigned to them, they are equally great. By the same token, the last ordained elder and the veteran apostle are equal before the Lord, if they do their assigned work equally well. That is the test of heaven.

But, which prophet is the most important to us? That is the more incisive question.

The most important prophet in any age is the living prophet. The prophets who have gone before have left to us their precious teachings which will be used for the instruction and comfort of mankind. But, it is the living prophet who helps us by his teachings, example, and direction to meet and to solve the problems of today, our day. To follow the living prophet, the interpreter of the past, is the essence of wisdom. The very strength of the church lies in the doctrine of continuous revelation through a living prophet.

In that sense, the living prophet is the greatest prophet. Heber J. Grant is our living prophet. His life and works have given full evidence of his prophetic power. As we follow him, and give heed to his word, joy and success will descend upon us.—J. A. W.

Account Books

By Lucia Mallory

"MUST I keep this stuffy old account book up to date, Mother? It's such a bother!"

My twelve-year-old niece, Freda, stood in the kitchen doorway, holding a small notebook at arm's length. I was spending a week at the home of my sister, Doris, in the country. She and I were preparing sweet corn for drying.

Doris looked up at her daughter with a smile. Busy as she was that morning, she took time to talk to the little girl about her problem.

"Keeping account books does take time, Freda," she agreed, "but it is the best way to keep from spending too much money and going into debt. Did you ever hear your Daddy say, 'I don't know where all my money has gone'?"

"No, Mother," Freda replied.

"That is because he keeps a record in his account book of all the money he takes in and all that he pays out. He knows just how much money we have spent and how much we have left. It is a sad thing to come to the end of one's money and not know where it has gone. Do you remember how sorry we all were last winter when our nice neighbor, Mrs. Brewster, moved away?"

"Yes, Mother. Did Mrs. Brewster move away because her money was all gone?"

"That's exactly the reason she had to give up her own home, Freda," Doris continued. "When her husband died, she was left with quite a large sum of money—enough to supply all her needs for the rest of her life if she spent it wisely. She didn't keep an account book, and she didn't realize how much she was spending until all at once she woke up to the fact that her money was almost gone. She didn't have enough left to meet the expense of living in a house of her own, so she had to go to live in a home for old ladies. She writes me that her new home is pleasant and comfortable, but she misses her old friends and neighbors, and wishes she could have gone on living here."

"Do you think Mrs. Brewster could have stayed here if she had kept an account book, Mother?" Freda asked soberly.

"Yes, Freda, I am sure of that. Mrs. Brewster said that was why she had to move. After her money had been spent, and there was no way to get it back, she told me all about it. That is one reason why your daddy and I have had all of you children keep account books. We don't want you ever to make such a mistake as Mrs. Brewster made. We want you to have a record of what you have done with the money we have given you for an allowance and any money that you earn."

"Does Daddy's account book tell him when we can't afford things, Mother?" Freda inquired.

"Yes, Daughter, he finds out from the account book how much we have been spending for food, clothes, school-books, light, water, and heat—even how much we have spent for fun and good times, and he can tell about how much we shall need to spend in the future. Often he finds out that we can afford things—like our new refrigerator this summer."

"I am glad Daddy could buy the new refrigerator," Freda replied. "It keeps watermelons so nice and cold and freezes such good ice cream!"

"I'd like to have some ice cream for Aunt Lucia today," Doris suggested. "How would you like to make it, Freda? It will be ready by evening if you fix it now."

"Oh, Mother, I'd like to do that!" Freda exclaimed. "I'll make the kind we had for Daddy's birthday. Then I'm going to work on my account book. I want to keep it up to date, just like Daddy's!"

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

To prevent peeled bananas from turning brown before using, dip them in lemon or pineapple juice. Then prepare them for salads or desserts.—*F. M. J., Salt Lake City.*

When cooking cabbage, string beans, or other odorous vegetables place a small cloth bag of bread crumbs in top of kettle. This absorbs odors.—*Mrs. R. E., Tempe, Arizona.*

To remove white marks left on the dining room table by hot dishes, etc., apply camphorated oil directly to the spot. Let it stand for a few minutes, or longer, if necessary, and wipe off, then polish with furniture polish.—*Mrs. E. T. W., Ogden, Utah.*

To make pot holders last longer, sew the clasps of old garters to the corners. They hang quickly and easily, and neither scorch or wear off.—*Mr. L. F., Weiser, Idaho.*

When airing clothing on the line, place the garment on two coat hangers instead of one, and reverse the hooks so that they form a circle around the line and will not blow off.—*Mrs. C. S., Rhinelander, Wis.*

From an old print housecoat, worn in places, I made the following: Two pillow cases, two handkerchiefs, saved the old ricrac (still good) to trim an apron made from a sugar sack, saved one snap fastener, starched and laundered the belt for curtain tie-backs.—*Mrs. G. A. M., Murray, Utah.*

COOKS' CORNER

By Josephine B. Nichols

SUGGESTIONS FOR THANKSGIVING DINNER

Roast Turkey

Prepare and weigh turkey. Place in shallow pan large enough to hold the drippings from the cooking and long enough so that no part of the bird hangs over the edges to drip in the oven. Do not cover the roasting pan in the electric oven, and do not baste. Sprinkle a little salt in the bottom of the pan—it will brown and season the drippings for gravy.

Put the bird into the cold oven; set the temperature and turn on the bottom unit only. Roast according to the time given below:

- 10-pound bird 360°-375°—3 hours
- 12-pound bird 360°—3½ hours
- 15-pound bird 350°—4 hours
- 20-pound bird 325°-350°—5 hours

Dressing

- 6 cups stale bread crumbs
- 2 teaspoons finely grated onion
- 1 egg
- 4 tablespoons butter or drippings
- salt, pepper
- ½ teaspoon poultry seasoning
- 1 cup liquid

Melt butter in fry pan and add crumbs and seasonings. Brown crumbs lightly. Add egg and enough water to moisten. Stuff bird, about two-thirds full, and close opening.

Cranberry Cocktail

- 2 cups cranberries
- ½ cup orange juice
- ¼ cup lemon juice
- 2 cups water

Combine cranberries and water. Cover. Cook slowly until berries are soft. Strain. Add orange and lemon juice. Sweeten to taste. Chill. Serve as an appetizer.

All-Bean Refrigerator Rolls

- 1 cup shortening
- 1 cup boiling water
- ¾ cup sugar
- 1 cup all-bean cereal
- 1½ teaspoons salt
- 2 eggs (well beaten)
- 2 compressed yeast cakes
- 1 cup lukewarm water
- 6 cups flour

Mix shortening, boiling water, all-bean, and salt, stirring until shortening is melted. Let stand until mixture is lukewarm. Add eggs and yeast cakes softened in lukewarm water. Add flour. Beat thoroughly. Cover bowl and place in refrigerator overnight or until ready to use. Form balls of dough to fill muffin tins about half full. Let rise two hours. Bake in hot oven (450° F.) about 20 minutes. Makes 3½ dozen rolls.

Jellied Beet Salad

- 1 package lemon gelatin
- 1 cup boiling water
- 1 cup beet liquid
- 1 tablespoon vinegar
- 1½ teaspoon salt
- 1 cup cooked diced beets
- 1 cup diced celery

Dissolve lemon gelatin in boiling water.

(Concluded on page 992)



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GLOBE "A1" BUCKWHEAT PANCAKE FLOUR

Cooks' Corner

(Concluded from page 690)

Add cold liquid, vinegar, and salt. Chill until slightly thickened, then fold in vegetables. Pour into a mold and chill. Serve on lettuce leaves, with mayonnaise.

Pumpkin Pie

- 1½ cups mashed pumpkin
- 1½ cup sugar
- 1½ teaspoon salt
- 2½ cup evaporated milk
- 1½ cup water
- 2 eggs
- 1½ teaspoon ginger
- 1½ teaspoon nutmeg

Mix sugar and seasonings. Add pumpkin, beaten eggs, and milk. Pour into unbaked crust. Bake at 450° F. for 15 minutes. Reduce heat to 325° F. for 20 minutes.

God Moves in a Mysterious Way

By O. F. Ursenbach

ABOUT one hundred fifty years ago the poet, William Cowper, of England, discouraged, disappointed in love, disconsolate and morose, was, by some unseen hand, rescued from three successive suicidal attempts. Eventually finding himself, he wrote those immortalized lines: "God moves in a mysterious way, His wonders to perform."

Perhaps there are few who, having been beneficiary of divine aid in crises of hazardous occupations, have greater reason to lip: God moves in a mysterious way, than the writer of these lines.

The accounts of my having been marvelously saved from strychnine lethally administered, rescued from drowning under the ice, and other events of my boyhood, can not be given place in the essential brevity of this article. However, some later events attended by manifestations of divine aid directly bestowed, are narrated in the following incidents.

While I was working on the Francis and Sons cattle ranch above the head of Lost Creek, near Wasatch, Utah, a doctor gave me a bottle of medicine with instructions to take four drops each morning in a glass of water. But inadvertently, and to my peril, I took four spoonfuls; excruciating pain followed and Joseph Francis, (he and I being alone in the canyon), was helpless to give me aid. In my frenzy, for some reason I dashed into a dense growth of mountain willows to where there had been an old sheep-dip long since abandoned. In a thicket of brush I spied an old brown bottle, which I at once seized. It was turpentine that had been there for years. Quickly I imbibed freely—anything to stop that terrible pain. Joe followed me into the brush, fully expecting that I had, perhaps, passed out, but to his surprise, lying on the ground, I had partially recovered. When later I explained to the doctor what I had done, I was informed that I could attribute my life to that dose of

THE IMPROVEMENT ERA

turpentine. I did not know the bottle was there, but I do know that I was divinely led to it for my restoration.

At another time Joe Francis and I were riding horseback down upper Lost Creek. On our right was a very high precipitous mountain, and on our left was a narrow strip of alfalfa between the road and the creek. Suddenly there was a terrific noise high up the mountain side, when some unseen hand impelled us to dash a short distance up the mountain side where we took refuge under a small perpendicular cliff. At once came a deluge of water that brought probably a hundred tons of boulders. It was an awful cataclysm, and a terrifying experience to hear those huge boulders and stones crashing on both sides of us, some bounding over our heads. It was all over in fifteen minutes. The road was gone, and the field below was covered with boulders. We acknowledged divine aid in being hastily guided to refuge.

John Turner and I were hunting prairie chickens with his trained hunting dog in the mountains near Morgan, Utah. The dog had made a perfect point, and soon fowl on the wing began falling. Suddenly I received in the left chest, shoulder, and upper arm, a charge from John's repeating shotgun. As I shouted and reeled, he rushed to me, removed my clothes, disclosing that I was black with being terribly bruised. But while my bib-overalls and shirt were badly riddled, but two shot had pierced my garments, and were lodged in my flesh, which John, with his knife, cut out, for they were yet visible. Considering the short range of the shot, as evidenced by the fact that the charge had not spread enough to touch my face and abdomen this was another marvel of divine interposition in my behalf. Only he who has felt the charge of a shot-gun can realized how very hard flying lead from a gun can strike.

Tags

(Concluded from page 682)

"Horse Creek" should speak for itself, but it doesn't; it was a stream of clear, sweet water, abounding in trout, with an abundance of wild mint and sage perfuming the air. Wild currant bushes were in bloom, and prickly pears grew along the road. Here the camp hunters killed a long-tailed deer and an antelope which they divided among the company, so all in all, Horse Creek was really something.

"Horseshoe Creek," however, was a horse of another color. This creek wound around high bluffs, and the ascent was the worst made during the entire journey. The teams had to take seven steep rises in two and a quarter miles, and all the teams had to double to make the grade. That morning they only covered six miles, those six being hills and valleys.

But once over the bluff, they camped at another stream which remained untagged, and Porter Rockwell killed them an antelope—for which they thanked God.

NOVEMBER, 1943

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Genealogy

MY EXPERIENCE IN GATHERING RECORDS

By Lucile Hulse Richardson

I RELATE this story with the sincere desire that it will be of some help to whoever might read it. No matter how hopeless it may look to you to gather your genealogy, if you are sincere and prayerful and diligent, putting your trust in God, he will help you to accomplish your earnest desire.

My father was in the old historic land rush into Oklahoma. There he and my mother accepted the gospel and were baptized into the church. At the time they had three children. They moved to Dublin, Mexico, because a Mormon colony was there, and a branch of the church. After some years they returned to Oklahoma, where I was born on the prairie, in a covered wagon.

The one and only desire of my parents was to come to Utah with their family to live among the Saints. So after they had accumulated enough they sold out and moved into Kansas. Here my father became a prosperous farmer, and the envy of all the farmers around because of his bounteous crops. We truly lived our religion, and the missionaries stayed with us whenever they were in our territory. We received many blessings and a firm testimony of the truthfulness of this gospel. But still our chief desire was to come to Utah, where in a temple we could all be sealed for time and eternity. Perhaps you can realize just how hard it was, after a man had found success in life and was getting along so well, to sell everything and move to a strange place for the sole purpose of having this temple work done.

When we reached Utah we settled in the town of Hyrum, Cache County, on a small farm with fruit, garden space, chickens, and enough alfalfa for our cow and two horses. My father went to work for the interurban, and had to work very hard to make payments on the home and to support his children.

As we grew older we took work away from home. At the time of my father's death, I was almost a stranger to him, yet there was that deep respect and affection for him in my heart that one always has for a father, for he was a true, faithful Latter-day Saint throughout all his trials.

So I developed a deep desire to learn more about my father and his family. I had never seen any of his relatives, but I had been taught from babyhood to know the importance of temple work, and I had had the desire to do genealogical work ever since I was ten years old.

With two small children of my own, my time was pretty well taken up. But

whenever I visited my mother, we seemed to get into conversation about our kinfolk. By 1940, I had determined to do something about it. I made this desire a matter of prayer, and I do feel that I have been guided by the power of God in everything I have set about to do.

I WENT to the genealogical library in Salt Lake City and asked many questions. Among others, I talked to a very sweet, gray-haired lady whose name I still do not know. She made out for me a pedigree chart, which made it very plain how to carry on. I also had father's record showing the information given when we had gone to the temple for ordinances and sealing.

My father's name was William Franklin Hulse, and we children had always been known by the name of Hulse. But on examining this temple record I found father had given his mother's maiden name as Hulse, and where he should have given his father's name he had written, "I don't know." This looked discouraging and a hopeless complication.

I set out with more determination than ever to gather his true genealogy. But how? All the knowledge I had was that my father and mother were born in Illinois. I wrote to several court-houses in Illinois, but accomplished nothing. One day, in conversation with my mother, I learned they had both moved from Illinois when very small and had both lived in Windsor, Kansas. My great-grandfather, Hezekiah Hulse, had reared my father, who also worked for an uncle, George Hulse. With this information I wrote to the postmaster at Windsor, Kansas.

Immediately I received a letter from the postmaster, saying he had been born and reared near this Uncle George Hulse and was well acquainted with all the relatives. He sent me the names and addresses of four or five of my close kindred. So I wrote to all of them for what information they could give. All but one soon replied, sending a wealth of data about my people; and the correspondence continued, one corroborating what others had sent.

I learned from them that my father was born in Barry, Pike County, Illinois, and his mother had married a man by the name of Weisenburger, and had two daughters, supposedly half sisters of my father. They were still living, but it was not known where.

Next I wrote to the postmaster at Barry, asking if he knew of anyone by these names, enclosed a self-addressed, stamped envelope for reply. This postmaster handed my letter to a mail carrier by the name of Lee Hulse, who proved to be my father's cousin. He gave the letter to a man just around the corner from him by the name of Ivan Weisenburger. Through this man's wife I learned present names and addresses of my father's two sisters, and others of the Weisenburger family.

Through corresponding with my father's two sisters I obtained family records and a newspaper clipping of an obituary of my grandfather Weisenburger. His name was Barney Weisenburger, and the records showed he had married my father's mother two years before my father was born. He was born in lawful wedlock and not, as had been partly supposed, an illegitimate child. But for some reason my father, as a child, moved to Kansas with his grandfather, Hezekiah Hulse, and came to be known by the name of Hulse instead of his rightful surname of Weisenburger.

From these sisters I also learned about my great-grandfather Weisenburger and his wife, who came direct from Germany in the emigration of 1848 with others seeking greater freedom. They settled at Kingston, Illinois. I wrote to the postmaster at Kingston but received only a scolding letter asking why I didn't write to the county sheriff at Quincy, Illinois. I did write to the county recorder at Quincy, and he published my letter of inquiry in the Quincy Herald, and thus it was distributed throughout that whole section. The result was that I received letters from four persons who were sons and daughters of my grandfather Weisenburger's sisters. A letter also came from a lady seventy-four years old who was just a girl at the time my great-grandmother Weisenburger died, and whose mother was the latter's dear friend. These two had sewed the burial clothes for my great-grandmother.

Through these people I have received all the records of my great-grandmother's children and of most of their families. I learned also of a well-to-do prominent cousin in New York—the only son of my father's one brother. By writing the chamber of commerce of New York City I located him. Later, while he was in Salt Lake City in charge of a convention of the National Manufacturers' Association, he contacted me, and we spent a glorious hour together talking about our parents and grandparents. He was a very grand person, and the only relative on my father's side I have ever seen.

May these experiences be an encouragement to all of us to carry on in this work in all diligence.

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They Go . . .

"Each time the Era
reaches me I forget that we
had Crations for dinner and
that it's dirty and dusty at
this desert airfield.

Lt. O. K. Earl,
Northern Tunisia."

BAPTISTE

(Continued from page 671)

THROUGH the warm spring days, as the boats paddled and sailed up the river, Baptiste lay in his buckskin cradle looking up at the white clouds in the sky. Evenings, with the boats safely fastened to the shore, he listened to the croaking frogs on the marshy banks or sat and crowded in his mother's lap by the campfire while his father broiled plump sausages which he made from game brought in by the hunters. Wrapped as snug as a cocoon, Baptiste slept under a big leather tent with his feet toward the all-night fire. Sometimes in the early morning he rode on his mother's back while she hunted wild turnips and onions to season the evening soup, or while she opened nests of prairie mice to find the juicy artichokes they had stored.

One night a lost Indian pup came whining to the white man's camp. Baptiste did not cry, but reached out his chubby hands to catch the little stray. Petted by Baptiste, the dog continued the journey with the explorers. Lewis' fine Newfoundland dog, also, was a favorite of Baptiste.

On up the river the boats crept until they came to the Great Falls of the Missouri. Here the explorers cached supplies with one of the large pirogues to await their return journey down the river. Whether that should be months or years, no one knew. They only knew that they must find a path to the Pacific, a waterway if possible.

Working their way around the great cataract, the explorers consumed a month—a month to go only eighteen miles. But to transport the goods and canoes, wheels had to be sawed from large pine logs, and roads had to be cut through thick timber.

One day, Baptiste, on his mother's back, went with his father and Captain Clark to view the surrounding country. A shower broke and the party sought shelter beneath a rocky ledge in a ravine. Though the storm persisted, the little party was cozy enough. Baptiste's mother loosed him from his cradle and let him lie on a blanket where he could kick his bare feet. Suddenly, around the bend, an ominous roaring sounded from up the ravine.

"*Mon Dieu!*" yelled Charbonneau. Forgetting his wife and child, he scrambled to safety up a crevice in the rocks. A wall of water was rushing upon them. Sacajawea snatched her baby and tried to follow her man. With Clark boosting, and Charbonneau pulling from above, the mother and babe rose to a safe level. But Captain Clark, waist-deep in the flood was nearly swept away by the force of the water before he could climb to a secure footing. Unfortunately, some of his valued instruments were lost in the muddy waters.

As the explorers pushed westward, the great Stony Mountains loomed like

an unbroken wall. Baptiste's mother, however, knew the gateway through that wall. This region was her childhood home. For days now she had sung happy songs to Baptiste, and cuddled him close in her arms. She was going to see her people once again, her people whom she had not seen since she was stolen years ago when she was a little girl. At thought of home, her brown eyes glistened like lake waters at sunset.

Right here in the sunrise foothills, the explorers might find hunting parties come from her Shoshone people beyond the mountains. But here the white men must move cautiously, for Blackfeet enemies might be lurking near. Her quick eyes looked about for signs.

On top of a distant mountain peak she saw her people's signal smokes. They warned their hunting parties to return to the mountains.

"Strangers are in the land," said the three smokes.

Cautiously the white scouts spread out to locate the Shoshone hunters. They found a band returning to the mountains. Sacajawea was called to interpret for the white men. What was her delight to find the chief of the band was her own brother, *Camawaat*, The-man-who-never-walks—an appropriate name, for the Shoshones owned many horses.

The Indian women took laughing Baptiste and cuddled him. They set him in the middle of a soft buffalo robe with the shaggy dog. The children crowded around to see the paleface Indian baby.

"It is well you came with the white men," said Sacajawea's brother, as they talked by the campfire that evening. "My warriors would have killed them in the canyon. But when they saw an Indian woman carrying a papoose they knew the party came in peace. Now we are glad we did not strike, for if these white men are your friends, they are friends of the Shoshone, too."

Her people begged Sacajawea to stay and make her home with them. The woman guide preferred, however, to travel onward with the kindly white men. She wanted to see the great ocean.

With horses brought from these people, Lewis and Clark and party traveled over the wild mountain passes until at last they came to the river that runs westward to the Everywhere-salt-water. As they floated down the Columbia to the ocean in their newly-made boats, Baptiste reached for the white sea gulls that hung above him in the morning sunshine.

There on a little inlet near the mouth of the river, the explorers camped for winter. They built Fort Clatsop with its fir log houses and huge open fireplaces. While rain poured ceaselessly outside, the leaping flames within cheered the lonely men.

(To be concluded)

THE IMPROVEMENT ERA

BY APPOINTMENT

(Concluded from page 652)

heard from him that night, and we were fearful that he had been caught in the flood. It was Saturday, and Sunday he had a conference scheduled in Denver.

I remained over Sunday and tried to take President Knight's place during the conference. That night I left for Salt Lake City. The following morning I first reported to the first presidency. As

I left the Church Office Building through the rear door, I turned from Temple Avenue and Main Street to enter the Presiding Bishop's Office. There I met President John M. Knight. My greeting was, "Where have you been?"

He answered, "Attending your conference."

I replied, "We are even, for I attended your conference at Denver."

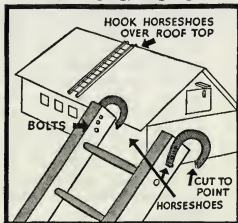
As we entered the office he told how he had been traveling by automobile and was hurrying to catch his train. His driver, although he had traveled the road hundreds of times, had taken a wrong turn, which delayed them long enough to cause him to miss the train. I was later informed that the train he would have taken was caught in the flood. He returned and attended the conference where I should have been.



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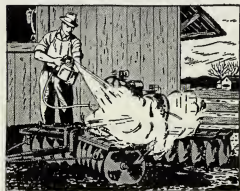
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STANDARD OF CALIFORNIA

MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH,
CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

Quorum Quiz

What are the departments into which the monthly leadership meeting should be divided following a brief general session?

The four standing committees are the departments, to be attended by the committee members from the respective quorums: personal welfare committee members from elders, seventies, and high priests quorums meet together in departmental session; church service committee members from the same quorums meet together in their particular department, and in similar manner, do the members of the class instruction committee and the social and miscellaneous committee from the respective quorums convene in separate departmental sessions.

It is not in order to have all the elders meet together as a department, and all the seventies as another, and all the high priests as another. At leadership meeting, following general assembly, the priesthood should meet as standing committees, not as quorums or according to offices in the priesthood.

Personal Welfare

Prayer and Thanksgiving

The first responsibility of the personal welfare committee, as outlined in this column in the November 1942 *Era*, where the respective fields of activity of the four Melchizedek standing committees were re-defined, was "Labor with quorum members to induce them to be prayerful."

November is traditionally a month of thanksgiving. This year, although the world is torn with strife and war, we still have much to be grateful for. The Lord has blessed us with health and strength. He has blessed the earth so that it has brought forth a bounteous harvest. Above all else, he has restored his gospel to the earth, sent his chosen servants to lead us through these troublous times, and made us members of his church and partakers of his priesthood.

We never needed the Lord's guidance more than we do now, and he was never more willing to bless us with it. But it will not come unless we seek it in mighty prayer and supplication. Let the personal welfare committee of each quorum "labor with quorum members to induce them to be prayerful."

Class Instruction

Prospect and Review

ANNOUNCEMENT has been made of the textbook to be used in our priesthood quorums for next year, Gospel 698

OFFICE OF THE FIRST PRESIDENCY

September 13, 1943

To Presidents of Stakes, and
Presidencies of Melchizedek
Priesthood Quorums

Dear Brethren:

DURING the years that work for the dead has been performed in the temples, the endowment ordinances for women have greatly exceeded the endowment ordinances for men. As a consequence there are on file in the temples the names of upwards of 100,000 men for whom the ordinance of baptism has been done, but not the endowment ordinances. The greater part of these names have been forwarded from the Saints in the various mission fields from those who do not have access to the temples.

This condition has been given consideration by the presiding authorities of the church and it is suggested by them that the duty of clearing these names be turned over to the Melchizedek priesthood quorums as a quorum project. The church service committee should have the direction of this labor in each stake of Zion.

If all the brethren who hold the priesthood, and who are worthy to enter the temples, would take but one or two names during the year, these names could readily be cleared. Under present conditions the sealings of parents and children to parents is forced to wait on the endowment of the fathers, husbands, and sons.

It is further suggested that the genealogical committee in each stake could cooperate with the priesthood quorums in this important labor, which should be supervised by the presidency of each stake.

In arranging for your work and carrying out the same, the brethren will have in mind the demonstrated unwisdom of conducting "caravans" to the temples. There have been tragic accidents in connection with such excursions. Arrangements for visiting the temples should be made with great care and it would appear to be wisdom to discourage the going to temples in large groups from far-off places.

Faithfully your brethren,

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. McKAY

The First Presidency

this season's work as effectively as possible before the end of the year, and thus be prepared to take up the new course of study at the beginning of the new year. Attention should be called to the outlines of the new text as they appear in the *Era*. (The January lessons appear in this number. See page 699.)

The life and ministry of President John Taylor is little known by the members of the church. The new course affords an opportunity for the priesthood quorums to learn of this great man and to better understand the gospel truths which he so ably defended and proclaimed to the world.

Church Service

Teaching Gospel Truths

THE obligation to teach the gospel rests upon the church. The opportunity to do so to members and non-members is offered in the mission field to missionaries, to members in the ward to ward teachers, to non-members in the stake to stake missionaries, and in the quorums and auxiliary organizations to class leaders.

Presenting the gospel to those unfamiliar with it is a responsibility of great importance. Many of these teachers must come from the quorums of the priesthood. Those qualified to carry on this activity should be searched out by the church service committee and designated on the membership cards for reference. A careful study of the roll will bring to light many who are now inactive and indifferent and who can be stimulated and encouraged if given a responsibility for which they are fitted.

A large part of the church's program consists in teaching the gospel. The church is an educational institution with a mission of enlightenment to all men. Capable and reliable teachers are always in demand. Supplying this demand calls for constant attention on the part of those in charge. It offers a wide field of activity for quorum members which should not be overlooked by the church service committee.

Social & Miscellaneous

A Comprehensive Program

INVITED to give some thought to a social and recreational program for the priesthood, Leona Holbrook, professor of physical education for women, Brigham Young University, makes some far-seeing suggestions:

As I think about this problem of priesthood recreation programs, I see the best plan as one of ward-centered recreation. In each ward a recreation director can plan

for and direct one or more evenings a week. Each ward can supply at least one person of ability.

A coordinator of recreation may suggest plans and schedules, indicate sources of recreational ideas and materials. Those ward directors who can attend a central recreation training institute could profit by such, or one leader within an area, such as a stake, could be in charge of ward leaders and show them ways and means of conducting recreational events.

Some of the things I would suggest:

1. A game evening—recreational type table games, conducted progressively, such as dominoes, checkers, rook, pit, lotto, and others.
2. Active type game evening with equipment of small expense which shall stay in the ward: table tennis, paddle tennis, quoits, etc.
3. A music appreciation evening—listening to music, probably recordings, or where there is available talent, to living artists. Explanation of the music, giving the composer's background, his idea, the development of the theme.
4. An evening of social games and dance mixers.
5. An evening of progressive games, such as penny-pitching, ringing hooks, paper plate discus throwing, and many others.

The above suggest one type of plan, a different program each week, or month, whatever may be the committee's choice.

Another plan that I have in mind is that each evening may provide opportunity to do a number of things at the same time, or following upon one another.

Where an individual within a ward is able to conduct a certain activity, he may be called in by the recreation leader.

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

There Are Limits

BECAUSE the sermons in this issue of the *Era* take precedence, there is room now only for the following:

By Theodore Roosevelt

"There isn't a thought in a hog's head of beer. There isn't an idea in a whole brewery."

By Blackstone

"No man or body of men has a right to promote a cause which is necessarily antagonistic to the interests of the commonwealth."

By Gladstone

"The four great scourges of mankind have been drink, war, pestilence, and famine, and drink has been more destructive than war, pestilence, and famine combined."

By Journal of the American Medical Association

"Alcohol is a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity, it is a poison. Plainly the quantity cannot alter its chemical constitution."

NOVEMBER, 1943

Notes from the Field

"The Town-Folks Speak"

PUBLISHED by the priesthood quorums of the Farr West Ward, Farr West Stake, and circulated and financed by the 18-38 Club, the *Town-Folks Speak* is a four-page newspaper that enables

service men from the ward to keep in touch with things at home and with their buddies in other theaters of war. A recent edition contained the ranks and addresses of the ward's service men, a message from the stake high council, a message from the bishopric, and poetry and excerpts from letters from ward missionaries and service men.

Melchizedek Priesthood Outline of Study, January, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

GENERAL SUGGESTIONS TO CLASS LEADERS

If a number of copies of the text are available for use in the class, the open-book method of discourse and discussion will lend itself readily to the text material. The statements of President John Taylor form the basis for all class material. If sufficient books are not available, teachers will have to convey President Taylor's meaning by other methods, which will be more difficult but not impossible. The ancient method, common reading of the material, topic by topic, followed by discussion of each, will be hard to improve upon, but need not be routine procedure.

The four standard works of the church and a copy of "Essentials in Church History," by Joseph Fielding Smith will provide invaluable complementary reference works for each lesson and should be available for reference in the class. References to the scriptures are frequently made in the text while illumination from the history may be made by utilizing the date given at the conclusion of each selection as the basis for examining what events and circumstances surrounded the utterance or writing. In addition, a good, working library of church literature will provide additional helps from time to time.

LESSON 1

PRESIDENT JOHN TAYLOR AND HIS WORK

Text, pp. ix-x. "Highlights in the Official Ministry of John Taylor"; introductory material, p. vi, p. xxi.

Lesson objective: An understanding of the life and work of the third president of the church, the events of his lifetime, and of the lesson material to be used during the coming year.

Discuss: The experiences, relationship to each other, and the activities, of Joseph Smith, Brigham Young, John Taylor. With what countries was John Taylor familiar? How was this knowledge gained? What were his literary attainments? Summarize his experience in the church from 1836 to 1837. What was the nature of his experience outside the realm of church government? Look up the events of his presidency in *Essentials in Church History*.

LESSON 2

THE MEANING OF MORMONISM

Text pp. 1-3. Topics: Significance of the Term. The Eternal Vista. The Motivation of the Mormon. The Restitution of All Things.

Discuss: What did Mormonism mean to John Taylor? What is "the restitution of all things"? What changes are implied by that doctrine for social life? Education? Religion? Business? Government? Individual living? Who will benefit by "the restitution of all things"? Who will suffer and why? How? How is the "restitution" to be brought about? Has it commenced?

Does the "eternal vista" of Mormon doctrine have any practical value? In farming and livestock raising? In business? In the

practice of law, medicine, social work? In wartime? In family life? Does John Taylor envision a more concrete purpose in life for the Mormon than merely "right-living and high-thinking"? What should one strive for in banking, law, medicine, government, society, in view of the "restitution" doctrine?

LESSON 3

TRUE PHILOSOPHY

Text, pp. 4-6. Topics: True Philosophy Relates Man and Truth. Is Mormonism Philosophically True? The Comprehensive Nature of Mormonism. The Enigma of Mormonism. The Strength of Mormon Doctrine.

Discuss: What does it mean to "relate man and truth"? What is required to "relate" man and truth in agriculture? Does all philosophy relate man and truth? Why, or why not?

What does President Taylor mean by asserting that Mormonism is philosophically true? Why does he say all Mormons are not philosophers? Can men really know by inspiration and obedience, as well as by investigation? Is anything besides investigation, obedience, inspiration, necessary to acquire knowledge of truth? Is investigation less important than obedience? than inspiration? Did Pasteur discover and formulate the germ theory by obedience, inspiration, or investigation? Could you have obedience without free agency? Investigation? Inspiration? What is meant by the assertion on page 6 that Mormonism is beyond the reach of natural philosophy? Can this be reconciled with the statement that if "there is a true principle of science in the world" it is ours?

LESSON 4

THE ORIGIN OF MORMONISM AND THE POSITION OF THE LATTER-DAY SAINTS

Text, pp. 7-10. Topics: Committed from the Heavens. Not the Product of Men. The Fundamental Question. The Mormon Position. Aims and Objects. Citizens of the World.

Discuss: In view of the material treated in the topics, "Committed from the Heavens," "Not the Product of Men," would you agree or disagree with the proposition that man, as a free agent and co-partner with God, can add to the sum of knowledge of truth? What evidences can you suggest that the Mormon people are not laboring under a "delusion"? Was Joseph Smith an investigator? Did he use the tools of inspiration and obedience?

What are the aims and objects of Mormonism? What, in a specific and concrete sense, were they in 1837? In what respect have they changed in 1943? Not changed? Do the aims and objects correspond with the purposes of the "restitution" discussed in lesson 2? Are we tending today to be more "exclusive" or are we indeed, "Citizens of the World"? Can we do both? What are the problems of each position?

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

DECEMBER, 1943

Text: HOW TO WIN BOYS

Chapter XII: Handling the Rural Boy

NOTE: It is suggested that city as well as the rural wards consider this lesson, Handling the Rural Boy. Few, if any, city wards do not have some Aaronic priesthood members who have moved in from the farm. It is essential, therefore, that boy leaders in city wards understand the rural boy who may now be a member of the quorum or group.

Quotations from the Text:

1. The writer has a feeling of real nearness to the rural boy. He is the salt of the earth. From country boys has come more metropolitan leadership than from all the cities combined.
2. Rural boys are, also, the product of their environment. There is no rush here. In fact, there is little stimulus. Farms are little private kingdoms. Remember that.
3. With that background the rural boy comes into society. He has had small chance at self-expression. He has been much alone. This has, as I'll try to show, some large rewards. But he is awkward, timid especially among strangers, slow of speech and rarely aggressive until so taught in the schools.
4. The farm boy and farm girl, as well, have a right to everything a city boy has!
5. There is no need to expect farm boys to get a vision of service or civic leadership or to want to become church workers unless you propose a program calculated to meet his farm-boy needs.
6. The church is established to do and is able to do for boys what no other institution on earth can do!
7. Why can not the church meet the farm boy with a do program?
8. If you have a heart in you, you can love the rural boy. He is awkward, slow of thought (but a true young thinker), timid and vastly afraid of himself, but, oh, he can be loyal and helpful and courteous.

Helps for the Class Leader:

City wards:

1. Discuss the essential differences in boys raised in city and rural environments in each of the following:

- a. Personality; b. Habits; c. Attitudes
2. How may we best teach both types in a single group?

Rural wards:

1. Discuss the author's six suggestions at the end of the lesson for teaching rural boys.
2. Emphasize the church Welfare program as an answer to the author's question, "Why can not farm boys raise pigs for God?"

Plea to Parents and Leaders



DONALD MORGAN

(During a session of the West Jordan, Stake conference, Donald Morgan, a priest in the Riverton First Ward, delivered the following address. The conference was attended by Bishop Joseph L. Wirthlin of the presiding bishopric and Lee A. Palmer, field representative of the presiding bishopric.)

I was asked earlier in the week to prepare a talk on "What the Priesthood Means To Me"; but instead, I am going to give to you older people a plea, an earnest plea for your help in the guidance of youth into the channels of religious understanding. So many of the youth today do not understand religion and are not being helped and encouraged to try to understand it. The fundamental qualities, as love for each other and forgiveness, as well as the other unmeasurable values, are slowly taking a back seat to money, and the lust for power.

I am seventeen—very young to face a war-torn world and the complications derived from it. I can hardly remember any time when I was not in school. I am no older than that. But young as I am, I can readily see the damage that is being done to youth, in many instances, by the failure of their parents and leaders to impress upon young people the need for a sincere religious understanding. Never in the history of the world has the youth of any nation had more money than is now possessed by our youth. Parents tired from the day's work, are sometimes actually encouraging their boys and girls to go out into the streets so that they will not bother their shift-working father and mother. I personally know boys seventeen, sixteen, yes, and even fifteen who

are making as much as two hundred and fifty dollars a month, and are not saving a cent of it. Money, especially in such quantities as we now have it, can only lead to the undoing of the finer qualities in life.

Life during this present conflict has become so rushed that we, the younger generation, hardly know which way to look. Things which in the past have been settled by time cannot now be settled by merely waiting. Time now for youth is getting to be a precious thing with induction at eighteen. This means that youth must be given an understanding about the fundamental things of life before that time. The most slighted of these and the most important is religion.

Induction at eighteen, this means that in the eyes of the government we are men. Men at eighteen, why it's incredible! We are still just boys dreaming wild dreams about our future here in the world in which we find ourselves. We are too young to have any say in governmental affairs; too young to understand life, religion, and the future; but yet, old enough to be taught how to hate, kill, and even die. All this happens at the ripe old age of eighteen! We shall bear the brunt of this conflict and also the brunt of the post-war depression. Yet when the national representatives sit around the peace table, we will then still be too young to have our needs heard.

And now with so many problems before us, with the future so black and foreboding, so many of us are being deserted. Deserted by those who seem to forget that they were young once and had their problems to solve. Problems which had the element of time on their side. We haven't that element to help us. Therefore, it is up to the parents and leaders to try to understand us and our ways, difficult as it may seem.

Many are the articles, editorials, and comments written upon the need of religion by soldiers in training and in battle. But none yet, so far as I know, are the editorials and articles that have told the story of the need of religion upon this—the home front, and most sadly lacking of any segregated group—the youth. Their very souls are crying for religion and it must be given to them by someone who knows them, their parents and their leaders.

Many are the prayers that are said in behalf of the soldiers in the field, but I ask you to pray for the soldiers of the future—youth. *This is my plea, and I pray that it has been heard.*

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Ward Teaching in President Grant's Home

By T. Edgar Lyon

Associate Director,
Salt Lake L.D.S. Institute of Religion
University of Utah

THE first ward teaching district to which I was assigned after having been ordained a priest, included the home of President Heber J. Grant. My senior companion was a recent missionary who lived at President Grant's home while attending the University of Utah. The first evening that we started to do our teaching, I met my companion by appointment and we made our first call. I sat quietly while my partner delivered the scheduled message and I marveled at his ability to explain the gospel.

Our second house was that of our church president. While waiting on the front porch to be admitted, my companion said, "I live here. I can't teach the message here, so you'll have to take over." This remark so astonished me that as the door was opened by Sister Grant and we were invited to come in, I was speechless. President Grant had just come from a long day at the office and was in the kitchen eating a late dinner. Upon being informed of our presence, he summoned the other members of the household and came into the living room. Then he said, "Here we are. What is your message for us? We need to be taught the same as any members of the church."

While the family had been assembling I experienced fear and embarrassment and sensed my own inability to teach the president of the church anything pertaining to the gospel. However, the example he set in being willing to hear us, and the humble spirit in which he encouraged us soon dispelled my fear and embarrassment. When I tried to speak, the words came easily and I was soon interested in the presentation of the teachers' message.

At the conclusion of a short discussion that followed the delivery of the message, we were invited to kneel in prayer with the family. We were then thanked for our visit and departed for the next house.

I've never forgotten the humility and kindness of President Grant in listening to a young, inexperienced priest who came to his home as a ward teacher. I've never experienced a finer example of hospitality to ward teachers.

NOVEMBER, 1943

WARD TEACHERS

*The teacher's duty is to watch over the church always, and be with and strengthen them;
And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;
And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)*

Ward Teachers' Message for December, 1943

HOME

HOME is not a place enclosed by four walls. Such enclosure might well be a factory, an office, a barn, or other utility building. Home transcends the physical, goes far beyond the satisfaction of temporal needs. Beautiful furniture, comfortable beds, carpeted floors—these are not home, just accessories.

Home is a condition, an atmosphere, an influence, a refuge. Home enshrines faith, love, purity, understanding. Its spirit strengthens, girds, and urges defense against invasion or encroachment. Home breathes the breath of chastity, honesty, and loyalty into the ever-awakening souls of those who dwell therein. It is the laboratory of the soul of man.

A father's obligation to the home has just begun when he provides the four walls, the furniture, the food, the clothes, the family car, and other temporal necessities. He is the head of the home. God alone enthroned him. He is the captain, the engineer, the pilot. But this position of honor is not without responsibilities and obligations. "He holds the salvation of his family in his hands." He may take them with him into exaltation in the kingdom of heaven, or he may, though wholly unintentionally, lead them to failure and destruction. Either of these he may accomplish through that which he teaches and the life which he lives.

Then there's mother. What is her obligation to the home? Surely, motherhood is not cooking food, washing dishes, making beds, or sweeping floors. Into her soul, God has poured the essence of virtue, love, integrity, and every other wholesome attribute. In addition to these endowments, he has blessed her with a very special ability to exemplify them in her home and impart them to her family if she but will. So much of the success of a father and children depends upon the mother's use of the divine powers God hath bequeathed to her. These powers can best be exercised in the home, leaving the earning of the bread to the father.

Children, too, have an obligation to home. Obedience, kindness, consideration, and devotion to the Lord's work on the part of children seem to bring heaven itself right inside those four walls.

What joy, strength, and power, come from a real Latter-day Saint home where father, mother, and children make their respective contributions in honor before the Lord.

In the words of Elder Stephen L. Richards, of the council of the twelve, "Our heaven is little more than a projection of our homes into eternity."

The Church Moves On

(Concluded from page 687)

Ward Changes

FAIRMONT WARD, Granite Stake, was organized August 22, from parts of the Forest Dale and Nibley Park wards. Leo H. Young was sustained as bishop of the new ward.

Marlborough Ward, Granite Stake, with O. Ernest Jorgensen as bishop, was organized August 22, by a division of the Richards and Hawthorne wards.

Ogden Twenty-ninth Ward, Ogden Stake, was created August 22, by a division of the Ogden Eighth Ward. James A. Larson was sustained as bishop.

Adamsville Ward, Beaver Stake, was

discontinued August 16, with the ward records being stored in the stake office. Bishop Lewis J. Stewart was released at that time.

Branch Changes

ROCKPORT WARD, Summit Stake, has been made an independent branch.

Lone Star Branch, Blaine Stake has been organized with William L. Patterson sustained as presiding elder.

Clifton-Morenci Branch, Mt. Graham Stake, has been organized from the former Clifton and Morenci branches. President D. C. Duke of the Clifton Branch was released, and President Earl Brigham Young, formerly president of the Morenci Branch, has been sustained as presiding elder.

M. I. A. OFFERING TO YOUTH

(Concluded from page 646)

Parent's Address. It has been suggested that immediately after each service a postal card be mailed to the parents of each service man who has been in attendance, telling them that we have appreciated having their son (or daughter) present at our services.

It looks very much as if we have to adopt a multigraphed or mimeographed card in some of the wards. There are so many service men who attend that it would make almost a mountainous task to write all the cards personally.

Varieties of activities have been followed throughout the stakes: inspirational sunset services, story-telling festivals, out-door dancing, picnics, hikes, play reading and presentation, war service projects, and many types of parties. Many groups have met weekly for enjoyable study and relaxation;

many choruses have been continuing their singing work, and many groups have gone camping.

And this unique report from the Wasatch Ward of Bonneville Stake reveals what can be accomplished in a short time through united effort.

JUNE AND JULY, 1943					
No. Girls in Ward	No. Girls participating in Ward activities	Attendance—No. sessions attended		Sunday School	Assignments
Bee-Hive.....57	55*	250	121	268	
Juniors.....33	28	101	27	60	
Gleaners.....61	31	96	35	180	

*Two attending in another ward.

Assignments:
48 girls put in 124 hours sewing for the Red Cross.

- 18 girls wrote letters to our boys in the war zones.
- 13 girls furnished flowers for the chapel on the Sundays during these two months.
- 18 girls dusted the chapel on Saturday afternoon, as the custodian was in the hospital and could not do his work for three weeks.
- 20 girls attended Red Cross nutrition classes.
- 4 girls acted as ushers at conjoint Sunday evening meeting.
- 7 girls wrote the "Star Spangled Banner" from memory.
- 16 girls did missionary work.
- 4 girls gave book reviews—one on the Bible, one on the summer issues of the *Era*, one on the book *If Winter Comes*, and one on personality.
- 6 girls looked up the addresses of our boys in the service.
- 20 girls attended sewing parties.
- 42 girls did work of teaching and committee work, etc., developing leadership.

GENERAL CONFERENCE, FRIDAY AFTERNOON

J. REUBEN CLARK, JR.

(Concluded from page 655)

been carried on, a feeling of unity, a feeling of brotherhood, of respect for our brothers and our sisters—a desire and willingness to help one another, that we have rarely, if ever, equaled in the history of the church before.

You will remember that the Lord told his disciples, on the evening of the Passover and thereafter, in his great prayer, that they must be one, and that he expected his people to be one. They must be unified. In our day he has said: "Except ye are one ye are not mine." Therefore, this spirit of unity which this work has brought to us has carried us far along the road which the Lord laid down for us to follow.

It is my prayer that the Lord will bless us, that he will help us still further to unify our efforts—help us to live in peace and quiet and contentment as among ourselves. May he give us the power that we may go with him, as he said we might, and abide with the Father and him, I humbly pray in the name of Jesus, Amen.

SPENCER W. KIMBALL

(Continued from page 678)

ing the door, he said, "Spencer, your father was a prophet. He made a prediction that has literally come to pass, and I want to tell you about it." He continued, "Your father talked with me at the corral, one evening. I had brought a load of pumpkins for his pigs. You were just a little boy and you were sitting there, milking the cows, and singing to them as you milked. Your father turned to me and said, 'Brother, that boy, Spencer, is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him some day as a great leader. I have dedicated him to the service of God,

and he will become a mighty man in the church.'"

I say this, not in the sense of boasting, but in humility and appreciation. It came to me as a great surprise when first I heard of it the other day. I knew my father was prophetic, and some day I hope to be able to tell you some of his many prophecies which have been literally fulfilled.

And then when I was clearing out the files, getting ready to move up to Salt Lake, I came across my mother's patriarchal blessing, given to her by Brother James M. Works when she was a young woman of twenty-four years. She had only one child—and when you remember that this one child passed away and none of her other ten children were born at this time, this prophecy will seem all the more remarkable to you. The patriarch said, among other things, "Sister Olive Woolley, . . . thou shalt be numbered among the mothers in Israel and shall raise up a numerous posterity to the joy of thy husband. They shall grow up to become mighty men and women in the church and kingdom of God. Thy sons shall be stars of the first magnitude in thy crown and shall be healthy, strong, and vigorous in helping to direct the purposes of God in this last dispensation."

I have read this many times in my life, but I had never noticed before: "Thy sons shall be stars of the first magnitude." And again, it humbles me exceedingly. I feel that the Lord in calling me to this work has fulfilled the promise of his servant.

In these long weeks since July eighth, I can tell you that I have been overwhelmed and have felt that I was unable to carry on this great work; that I was unworthy; that I was incapable because of my weaknesses and my limitations. I have felt many times that I was up against a blank wall. And in that interim I have been out in the desert and in high mountains alone, apart,

and have poured out my soul to God. I have taken courage, from one or two scriptures which constantly came to my mind and of which people continued to remind me. One was from Paul and as I felt so foolish, small, and weak, I remembered that he said: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence." (I Corinthians 1:25-29.)

When my feeling of incompetence wholly overwhelmed me, I remembered the words of Nephi when he said: ". . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them." (1 Nephi 3:7.) I want to tell you that I lean heavily on these promises, that the Lord will strengthen and give me growth and fit and qualify me for this great work. I have seen the Lord qualify men. In my church experience I have helped to make many bishops. I have seen them grow and prosper and become great and mighty men in the church; men who were weak and men who were foolish, and they became strong and confounded the wise, and so I rely upon that promise of the Lord that he will strengthen and empower me that I may be able to do this work to which I have been called.

As I read the scriptures about the apostles of old, I found them starting out in their ministry with much less strength and they increased in might and power. I found Paul saying toward the end of his career: "For I am not ashamed of the gospel of Christ: for it is the power of God unto

salvation." (Romans 1:16.) And though Peter had had many experiences with perhaps some doubts, and misgivings, and he had not always shown the strength of his later years, but after the resurrection of Christ, when asked by him who he was, Peter, testified, "Thou art the Christ, the son of the living God." (Matthew 16:16.)

I appreciate deeply the unparalleled honor that has come to me. I shall do my utmost to show my appreciation to my Lord and my brethren by being a faithful servant. I am grateful for the opportunity of working with these honored and great men of the authorities toward whom I have always had almost a worshipful devotion. I glory in the opportunity to serve the people of this church, to share their disappointments and sorrows, and their joys and achievements.

I know that this is the church and kingdom of God. It has been a part of me. Whenever it has prospered I have gloried in it. When it was criticized, it has hurt me, for it seemed a part of my very being. Every fibre in my body bears witness that this is the gospel of Jesus Christ in its fullness. I testify to you that this is the work of God, that Jesus is the Christ, our Redeemer, our Master, our Lord, and I bear testimony to you in all sincerity and in deepest humility, in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

Of the Presiding Bishopric

*Address delivered at the Friday
afternoon session of the 114th
semi-annual general confer-
ence, October 1, 1943,
in the Tabernacle*

I ONCE heard of a man who put on his tombstone, "I expected this, but not so soon." [Laughter.]

I hope that these brethren who have just spoken won't think for a minute, speaking of this commodity we term "humility," that they have a monopoly on it. After about eleven or twelve such occasions as today some of us still feel as weak as we did when we gave our maiden conference speech.

Seriously speaking and to be right frank with you, I had something I was going to try to say provided I was called on. We generally expect it. That seems to be the program. After the impression made on all of us by our two new apostles, I cannot resist laying aside what I was going to say and express appreciation of them. They are splendid men, and I want to sing their praises. I am speaking particularly of their humility. I am sure that when the call came to these two men from those who have a right to call, there went an "Amen"

all through this church. There is a combination here today of decided ability and humility. These are the characteristics that your mother and my mother tried to instill in us since we were old enough to stand bracing ourselves against their knees. I glory in such men, men of initiative, men of vision, and yet humility. I have yet to see a man who excelled at all in leadership—real leadership—that did not have those qualifications.

May the Lord bless these fine men. May we have the good sense to support them not only with our prayers but also in every way that it is our responsibility as members of this church. And may we so rededicate ourselves always. We have some problems ahead of us and they are going to be big ones. Let us get back of our leaders and say "Amen" to the splendid vision of their leadership. May the Lord bless us. Amen.

RICHARD R. LYMAN

(Concluded from page 668)

missionary, in whose soul was a throbbing testimony of the divinity of the message he was presenting, and the "good-bye and God bless you" that accompanied his final handshake started the young man to thinking so seriously that soon the real gospel spirit entered into his heart and soul, and he went into the mission field.

A MOST VALUABLE EXPERIENCE

That missionary work, done in the days of his youth, said this gray-haired patriarch, was the greatest and most marvelous and valuable experience that ever came into his life. This patriarch, whose labors on earth were completed some years ago, has left a large family of devoted unselfish workers for righteousness, all of whom might have been indifferent and selfish but for the efforts, continuing all night long, of this intensely interested missionary. The fine and faithful family of this deceased patriarch is a rich reward for the sacrifice he made in time and money to preach the gospel, and to do his utmost to live in accordance with its high ideals.

POVERTY AND CRIME

The other case: In a stake conference recently I quoted the words of the late President Charles W. Eliot of Harvard University to the effect that alcohol is the chief cause of poverty, the crime, and the misery of mankind. And at the close of the conference in which I had appealed to the people to come forward and render missionary service, especially to help those who unfortunately have the liquor habit, a man came forward and enthusiastically extended his hand exclaiming: "Give me the name of a man who has the liquor habit!" This good brother then explained that the gospel had come into his life only a few years before when he himself was a helpless drunkard. It was the gospel of the Master, he said, which so transformed him that he succeeded in overcoming the drinking

habit. And with an outburst of enthusiasm he said, "Give me the name of a man who drinks. I'll meet him in the morning before he begins his day's work. I'll go to him at noon and with him I'll eat my lunch. And when his day's work is done, I'll take him by the hand, I'll lead him by the liquor store, and I will take him to his own home a sober man. Gladly will I do this," said he, "with the hope that I can be helpful in teaching the gospel to him, which gospel will enable him to overcome this habit. I stand ready to do my utmost to help to bring into his life the same joy that giving up the liquor habit has brought into mine!"

THE GREATEST MESSAGE

You who are here assembled, officers of the Church of Jesus Christ, know that nothing the church has to do can transcend in importance the preaching of the gospel of Jesus Christ. Its great message is to be carried to all of the people of the world; it is to be preached to the rich as well as to the poor, to the educated as well as to those who have had little opportunity to go to school, to all mankind everywhere in preparation for the coming again of our Lord and Savior Jesus Christ; and this great work can be accomplished successfully only by a generation of unusual men and unusual women. I appeal to you, therefore, to call into this stake missionary service those who are best qualified to present the joyful message, those who can work effectively, those who are themselves genuinely converted and who have burning in their souls an unceasing testimony of this great work.

YOU ARE CALLED

And as a servant of the Lord, one whose duty it is to assist in this great major work, this mighty missionary undertaking, I say to you in the language of the revelation that came to us through the Prophet Joseph Smith, "You are called to cry repentance unto this people," and do not forget that "if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me," says Jesus, the Son of God, "how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D.C. 18:14-16.)

For these many reasons I appeal to you officials of the church, therefore, to do your utmost to get into the stake missionary service and to retain in this missionary service those who are the most able and who are the most genuinely converted, that the preaching of the gospel of charity, of love, of forgiveness, of peace, and of the brotherhood of man may go forward effectively. May you and may we all aim to do this, I pray humbly in the name of Jesus Christ, our Lord. Amen.

*(Conference addresses continued
on page 704)*

DAVID O. McKay

(Concluded from page 657)

standing and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word, and to do the right thing; but the word and act are misinterpreted, and angry retort re-opens the wound, and hearts once united, as two dewdrops that slip into one, become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. Far better to follow the wise admonition of William George Jordan:

Life is too short and love too great to sacrifice one hour through pettiness. What matters it whose the fault or whose the forgiveness? It is a very poor brand of personal dignity that dares to throw its desecrating shadow between them and the joy of reconciliation and new bonds of love.

When the realization of the waning of love comes, the two should seek to forget for a moment the differences, the saddening changes, the cemetery of dead memories and buried emotions, and try to get back somehow to some common ground of unity and understanding. They should seek to gather together the trifles of sacred things not yet lost. In the thought of these there may be a vitalizing flame of old love flashing out from the dull gray of the ashes that will burn away the dross of discord and misunderstanding. . . .

Love is the most valuable cargo on the ship of life. It is the greatest thing in this world, and the only thing that will make the next worthy of the living. The ebb-tide of love is the saddest thing in a true individual life. It is a life's folly to let love die as though we can do it will keep it real and living.

WHAT SHOULD BE DONE TO STABILIZE HOME LIFE

1. Instruct the youth of both sexes that the foundation of a happy home is laid during pre-marital days. Keep the spring of life pure by conforming their youthful lives to the single standard of morality. When that is done, the bride comes to the man she loves a stainless, priceless jewel. He in turn receives her not as a cheat, but as a man who can meet his bride on the high plane of moral integrity.

I know there are people in the world, some perhaps who are listening to what I am saying, who consider such an ideal old-fashioned, behind the times! They dub those who entertain such ideas as "reactionaries," "stand-patters," and "anti-progressives," etc. Well, all I can say is that nature herself is "old-fashioned," as old as love itself; for since history began man has wanted the woman he loved to be his and his alone. But aside from this, the couple who come to each other in the eyes of the Creator, as true lovers should, have no hidden secrets to break forth at a future time to cause embarrassment and perhaps to destroy the temple of love that has been in process of building for years.

2. Teach the young people that mar-

riage is not merely a man-made institution, but that it is ordained of God, and is a sacred ceremony, and should receive their gravest consideration before they enter upon a contract that involves either happiness or misery for the rest of their lives. Marriage is not something which should be entered into lightly, terminated at pleasure, or ended at the first little difficulty that might arise. The least young people can do is to approach it with honest intentions of building a home that will contribute to the bulwark of a noble society.

3. The ceremony should be consummated not in secret but in the presence of friends and loved ones. Let the marriage be solemnized as far as possible at the place of residence, which will minimize the evils of runaway marriages. For members of the church, the temple should be the chosen place in which this sacred obligation is assumed. For the future of Latter-day Saint homes, young men and young women should so live that they will be worthy to consummate their union for time and all eternity in the House of the Lord. Regarding this any intelligent person who believes in the persistence of personality after death, in the immortality of the soul, will recognize at once that love, the divinest attribute of the soul, will also persist. Death cannot dissolve the union formed by love when that union is sealed by the power of the holy priesthood. Couples having sealed upon them the blessings of the new and everlasting covenant may continue in joy and exaltation throughout the eternities to come.

Under the present stress and commotion of social and political groups today, because of the exigencies and horrors of war, the Home Front may seem to be somewhat unstable, but the divine institution of marriage must and shall be saved.

CONCLUSION

WOULD you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized peoples realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents, and of the nation.

One of our boys in Australia who was in those terrible battles in North Africa writes of his feelings upon returning home as follows:

It was the most joyful experience I can ever recall. Hours before we sighted the Australian coast, the ship's decks were crowded by returning soldiers looking for that first glimpse. I shall never forget that great thrill which came over us all when dimly through the distance we first saw land and home. Gosh! how we did roar and cheer! There were about 22,000 troops in the convoy and you could hear the cheering coming across the distance which separated our ships. My!—after three and one-half years of roaming about the battlefields, living like nothing on earth, it was really good to be home again! As we neared land I couldn't help getting a lump in my throat.

GENERAL CONFERENCE

I think almost every hard-bitten soldier felt the same as I did, especially as we realized that we were the lucky ones to return. There were many of our fine boys who stayed behind forever!

There are a million men and more on the battle fronts offering their lives in defense of the ideals of liberty vouchsafed by the constitution of the United States. They are praying and fighting for the preservation and permanency of the homes they left behind.

It is the duty of everyone to strive to make it possible that no soldier now dreaming of a happy homecoming may return only to find a broken home or its ideals shattered by the sinful indulgences of a member of the family.

One of the highest ideals of life is to keep secure and free from sorrow the homes of the church and of the nation.

OSCAR A. KIRKHAM

Of the First Council of the Seventy

*Address delivered at the Saturday
morning session of the 114th
semi-annual general conference,
October 2, 1943,
in the Tabernacle*

WITH the inspiration of the past and of the present and facing the greatest opportunity for missionary work in the history of the church, it becomes our duty to think seriously, make definite preparations, and be ready to accept and enjoy the call of tomorrow which will soon come to many to take the revealed word of the Lord to a weary and sorrowing world where men's very souls are being tried.

Our early missionaries thrill us with their stories of faith, courage, sacrifice, and devotion.

It has been revealing to me to know that the gospel word and the story of the Prophet Joseph Smith has been told by our missionaries in Iceland, Finland, India, Malta, West Indies, China, Siam, Russia, and in many of the far-away islands of the seas as well as in the well-known countries of the world.

Here are words from a few of the old diaries of the missionaries of yesterday:

I quote, "The law of God to us was to go without purse or scrip. We put some Books of Mormon and some clothing into our valises, strapped these on our backs, and started on foot, relying on the Lord for preservation and blessing."

"Our way," said another, "was miraculously opened, that we might have means to pursue our voyage."

And another: "In the name of Jesus Christ we went forth healing the sick, restoring the lame, and opening the eyes of the blind. The honest in heart flocked

by hundreds to the standard we reared."

"We were hailed with songs and shouting and other tokens of joy."

"After a long and hard voyage," said another, "the first thing we did was to ascend a mountain and offer prayers of thankfulness and ask for guidance in our work."

"I resolved," said one brother, "to start on my mission to England, which seemed a painful duty for me to perform—to have my family go into the wilderness westward, and I turn and go the other way. Later, however, in England, I learned they were one hundred and twenty miles out of Nauvoo, all well and rejoicing in the gospel."

"And then," said one, "the cholera had broken out on the boat. Henry went on the upper deck, called upon the Lord in the name of Jesus Christ and in the power of the priesthood rebuked the destroyer. The one person that had the disease died, but no other people on the boat were afflicted."

These and many like stories which you might tell give us the inspiration of the missionaries yesterday.

Today their grandsons and great-grandsons in foxholes, on battlefields, in hospitals, and in army camps and on the seas are bringing to their companions and friends the same story of comfort and inspiration.

"Give me the soldier," said one of our military leaders, "who has faith in God. He has no fear. Once he knows the cause is just, then all hell can't stop him. . . . What we need here," said he, "is more Mormon missionaries and better mechanics."

But tomorrow when this terrible conflict is over, then we shall have our greatest challenge. For our Lord has said, "Blessed are the peace makers, for they shall be called the children of God." And the only peace that shall endure will be that built in the hearts of men.

In the Gospel of St. John, 14th chapter, verse 27, we find this promise, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

To have faith in God and a testimony of the divine mission of the Prophet Joseph Smith—these great truths hold the secret of abiding peace.

How humble, prayerful, and thoughtful we should be as we face this great task, this opportunity to do so much good.

One has said:

Lord, make me a channel of thy peace.
That where there is wrong I may bring the spirit of forgiveness,
That where there is doubt I may bring faith,
That where there is sadness I may bring joy.

For it is by giving that one receives;
It is by self-forgetting that one finds.

Begin now for your mission tomorrow. The Lord is blessing many of you with greatly increased incomes. Set

aside a definite amount for missionary service, and then if you are worthy and the call comes, you will be ready to enjoy the greatest experience of your life—an ambassador of the gospel of Jesus Christ. Let us be humble, and prayerful, and study the word of the Lord. Tomorrow will soon be here.

May the Lord add his blessings I humbly pray, in the name of Jesus. Amen.

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

I MADE a call at President McKay's office yesterday morning to assure him that I would be grateful if he would consider the broadcast tomorrow morning as my share of the time of this conference, but President McKay, as you know, is a man of firm resolution, and so here I am this morning.

I have appreciated very greatly this morning, President McKay's remarks concerning the home front. That which I have in mind concerns the home front also, very closely. I have had in my files of broadcast prospect material for the past two years or more, a text from First Corinthians out of which I have been trying to evolve a broadcast comment. Part of it was presented last Sunday (see page 663), and part of it hasn't evolved as yet. The text is from Paul:

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrayed?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:5-8.)

This seemed to tie in with another statement which, among others, was more recently invited to my attention by Dr. G. Homer Durham from the utterances of President John Taylor:

If people could live without going to law, society would be greatly benefitted, and individual pockets suffer less.

That comes from the *Nauvoo Neighbor*, July 2, 1845. Somehow or other the two seem to tie in together with another statement from Corinthians:

In journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. (II Corinthians 11:26.)

And another one from Proverbs:

Debate thy cause with thy neighbor himself; and discover not a secret to another. (Proverbs 25:9.)

These are all by way of preface, brethren, to a plea that if we have differences that we settle them among ourselves through the various agencies and organizations and procedures which the Lord has given us. I quote again from John Taylor:

Then the teachers, who are helps to the priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God—and where there may be difficulties to settle, and it is not within the power of the teachers to satisfactorily adjust them, report them to the bishop, who sits as a common judge in Israel and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so, and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk. And if the offending person will not listen to him, report him, to be dealt with according to the order of the church. And if he continues obdurate and stubborn, then he does not belong to us. Let us always feel like operating together for the good of each other and for the kingdom we are identified with. (*Journal of Discourses*, 19:142.)

If men have differences, they should try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the church covenants; let them come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the priests and teachers did their duty and were filled with wisdom and the spirit of their office and calling, so ninety-nine cases out of every hundred might be satisfactorily settled without either troubling the bishop's court or the high council. (*Journal of Discourses*, 19:53-54.)

The organization of the church is after the plan that exists in heaven and according to the principles that God has revealed in the interest of his church upon the earth and for the advancement and rolling forth of his kingdom. We start in with the teacher and with the priest, whose duty it is to know the position of all the members in their several districts. If they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints one towards another; that there are no dishonest or fraudulent acts, no lasciviousness or corruption, no lying, false accusations, profanity, or drunkenness; and that the people call upon God in prayer in their various households—the father and mother and children, and do right. . . .

And while God has organized his church upon the earth after the plan that exists in the heavens, it is for the various officers in the church to fulfil the duties devolving upon them, acting in all kindness, long-suffering, and mercy before the Lord, yet with justice and judgment that the law of God may be honored, that the principles of righteousness may be exalted, that the workers of iniquity may be ashamed, that the meek may increase their joy in the Lord, and the poor

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among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God without rebuke in the midst of a crooked and perverse generation. (*Journal of Discourses*, 23:216-218.)

If I violate any law of the church, bring me up for it. If anyone else does, bring him up for it. But don't go sneaking around backbiting and misrepresenting. Let us act as men, at least, if we won't be Saints. But we should be true to our calling and profession and honor our God. (*Journal of Discourses* 24:233-35.)

The further a difficulty spreads, brethren, the more bitterly entrenched does it become, and the greater is the cost in time and in money and in feelings—sometimes even in the disaffection of our families, which is an experience that has been repeated altogether too many times. In the words of Paul—in the words of John Taylor—settle your difficulties among yourselves, if you have them. Don't worry about the lawyers. They have plenty to do without becoming embroiled in differences among brethren, and the court dockets are crowded. Settle your differences among yourselves. I hope we haven't any Zeetzorns in the church, of whose kind it was said:

... because they received their wages according to their employ, therefore, they did stir up the people . . . that they might have more employ, that they might get money according to the suits which were brought before them. (Book of Mormon, Alma 11:20.)

If we have any such I hope they are not making a living at their profession.

Speaking of John Taylor, I would like to digress a moment to give you one or two other statements of his, one particularly to show the uses to which he put humor.

A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancement he had made. "Why, father," says he, "You can hardly conceive of the advance I have made."

"Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man."

There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness.

"Now," he says, "You see there are only two ducks, don't you?"

"Yes," answered the father.

"Well, I can prove to you that there are three ducks."

"Can you," says the father, "that's quite extraordinary, really. How can you do it?"

"Well," says the son, "I will show you. That's one!"

"Yes."

"That's two?"

"Yes."

"Well, two and one make three, don't they?"

"Quite so," says the father. "It is very extraordinary, and to show you how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you." [Laughter]

And then, says John Taylor, speaking out of the nineteenth century:

Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing, they, like the boy, have got to fall back on father's duck or mother's duck! (*Journal of Discourses*, 20:164, 165.)

"Do I talk plainly?" says John Taylor. "God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth."

I have spent many hours the last year and a half with the lofty thought and strong language of John Taylor. I am sure that you are going to enjoy studying him in the priesthood quorums of this church in the year to come.

In conclusion a thought of great comfort from the same source:

There may be circumstances arise in this world to pervert for a season the order of God, to change the designs of the Most High, apparently, for the time being. Yet they will ultimately roll back into their proper place—justice will have its place and so will mercy, and every man and woman will yet stand in their true position before God. . . . (*Journal of Discourses*, 1:222-223.)

We have had great leaders, brethren. We have the president of the church with us today. I was reminded last night that he has served longer among the general authorities than any other man who has served since the restoration. On the sixteenth of October of this year, as I recall, President Grant will have served as one of the general authorities for sixty-one years. The longest term of service prior to this, I believe, was that of Wilford Woodruff, fifty-nine years. From Joseph Smith to Heber J. Grant, such wisdom and counsel as has been read here, and as is found in each of the utterances of these brethren, are a safe guide to the current conduct of our lives.

May God be with President Grant, and help us to appreciate the privilege of a living leadership with divine authority and inspiration to direct us through all the difficulties of our day, and help us to be wise enough to live in accordance with those counsels, I ask in the name of the Lord Jesus Christ. Amen

MARION G. ROMNEY

Assistant to the Council of the Twelve

Address delivered at the Saturday morning session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

BRETHREN, I have been greatly impressed with a passage of very modern scripture. You will find it on page thirty of the *Message of the First Presidency*, delivered in this tabernacle on October 3, 1942. It follows a survey of Satan's present efforts to destroy the people of the earth, and reads:

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting gospel of Christ and the rights and powers of the priesthood of Almighty God. We of this church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind.

It seems to me that standing thus as God's representatives in the earth, charged with the responsibility of carrying the banner of righteousness in the mighty conflict now raging between truth and error, we are under great responsibility to be one, for we fight against tremendous odds, and we need all the strength we can get.

United we are strong. We have great strength as a unit. The programs we have undertaken as a church have been accomplished magnificently.

I call to mind the building of the Nauvoo Temple. The Saints were poor. The securing of the money for the purchase of the materials they used required sacrifices beyond any that we have been asked to make in recent times. They knew that as soon as the building was completed and they had received their endowments therein, they would have to abandon it. Still they held to their purpose, though they had to complete the construction with a sword in one hand and a trowel in the other. That building is gone, but the monument erected in the hearts of the builders shall live forever as a testimony to their faith and unity.

The missionary work of the church is another example of what can be done when the people are united. It is one of the marvels of the age to all who are acquainted with it. Today, one foreign mission is being manned by a single small stake.

The erection of the grain elevator on Welfare Square in this city is a further evidence of what can be done with united effort. When the erection of that structure was in contemplation, it was stated by one of the consulting engineers that the building could not be erected without a skilled crew, and that it would take such a crew between fourteen and fifteen days to pour the cement for the bins. The cement was poured in eight and one-half days, almost wholly by an unskilled force of volunteer Welfare workers.

The production of the annual church Welfare budget is another demonstration of what this church can do.

It is my conviction that since we are engaged in the Lord's work, we can accomplish everything he wants us to do if we will but be united.

Can we not be so in all things? The answer is obvious and certain. We can, but there is only one way, and that is for each one of us to find out what the Lord wants done, and then for

all of us to proceed together with energy to do it.

Unity never comes while each man charts his own course and walks in his own way. The Lord made this very clear in the first section of the Doctrine and Covenants, when he marked such a practice as one of the reasons for the calamities which he saw coming upon the inhabitants of the earth. He said:

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (D. & C. 1:13-16.) [Italics authors']

This message was intended for all the world, as the Lord says, and now for nearly one hundred and twelve years the Lord's servants have been carrying it to the world, explaining that the cause of all this strife, trouble, and wickedness is that men rely upon the counsel of their fellow men and trust in the arm of flesh and walk in their own ways after the image of their own gods, rather than seek the true and living God to establish his righteousness.

I repeat that the only path to unity is to find out the will of the Lord, and then follow it. The way to find it out is, first, to be humble. We must not be hard of heart. We must assume our proper relationship to our Father in heaven, recognizing that in his infinite wisdom he knows what ought to be done. Therefore, we should be willing to subject our personal opinions and actions to his will.

In this attitude, we should learn what his will is by a study of his word, as given in the standard works of the church and through the living prophets. This study must be made in faith, and prayerfully. We should ask the Lord to help us comprehend the prophet's words and understand their application to us.

As an illustration of this approach, I call your attention to some Book of Mormon history. You will recall that Father Lehi had a dream, in which he saw the tree of life, the fountain of water, the iron rod, and the large and spacious building, and that when he told his sons about it, they did not understand its meaning. Nephi had such a desire to know what it meant, and such faith that the Lord could make it known unto him, that he was caught away into a high mountain and given its interpretation. When he returned to the tent of his father, he found his brothers dis-

puting as to the meaning of the words of their father, and they were hard to understand in the wisdom of men, for Nephi says that his father spoke "many great things unto them which were hard to be understood, save a man should inquire of the Lord." His brothers, being hard in their hearts, had not inquired of the Lord, saying that the Lord "maketh no such things known unto us." Then Nephi said:

... How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts? Do ye not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Nephi 15:10-11.)

ONE of the activities of the church which is being given great emphasis at this time is the Welfare work. If I understand the counsel of the brethren correctly in connection with this program, we must become a self-sustaining, independent people. This means that the church members, individually and as a body, must become independent of direct public relief of all kinds.

We have done a magnificent work in our production program and in many other welfare activities. What we need to do now is to become united as one man in our determination to accomplish this great objective of independence. This we can do by understanding and following the advice of the brethren and the instructions issued from the headquarters of the church.

It seems to me that there is no greater threat today against our fundamental institutions than that of losing our independence. It is a sad fact that in Utah in 1942, when industrial payrolls were up 272% over 1936, the public welfare expenditures were up 282% over 1936. It is possible, in the church Welfare way, to free every member of the Church of Christ from the necessity of accepting direct relief from any public agency and to make all, except the permanently disabled, self-sustaining.

I accept this church as the way of life, not only in the interpretation of theology, but in the social and economic phases of our lives, and I expect that through this Welfare program the church shall point the way to the solution of economic problems, so that in the future a falling world can point to it as a light on the hill which has solved its economic problems in the midst of chaos.

God help us to become united in our understanding and in our efforts to accomplish this great objective. I humbly pray in the name of Jesus Christ. Amen.

GEORGE ALBERT SMITH

(Continued from page 661)

I hope we are preparing, because we need to be prepared.

AND so today, as one of the humblest among you, I feel with all my heart to invoke upon you the blessing of our Heavenly Father. You who are leaders

in the organized wards and stakes of Zion, and some in the mission fields, I pray that you may have the wisdom to see the truth and to understand it and to live as the Lord intends that we should live. I say to you, destruction is not far away and only on the condition that we will observe the laws of God and keep his commandments have we the promise that he will preserve us. It is in our power to repent as it was in the power of the people of the city of Nineveh. When they were about to be destroyed they repented and were preserved. Unless the people of this land that we live in, repent of their infidelity and wickedness and turn to the Lord, his judgments will overtake them. I don't say that with harshness or unkindness, but because the Lord himself has said it, and it is your duty and mine to let our light so shine that all these people that we can contact will know and understand that God lives and that this is his footstool, and our title to an inheritance here shall only be obtained by honoring him and observing his laws, and keeping his commandments. All these things are made plain to Latter-day Saints. It is our duty to divide the information with others of our Father's children.

WE are fortunate today to have the servant of the Lord who presides over the church, the mouthpiece of the Lord to us, sitting in our midst. There are thousands of people who would walk any distance they were able, in order that they might see the face and touch the hand of the Prophet of the Lord, and yet there are many of our own people who disregard his guidance and his counsel. From this very stand he pleaded with us not to repeal the Eighteenth Amendment to the constitution of the United States. He didn't speak as Heber J. Grant, the man. He spoke as the president of the church and the representative of our Heavenly Father. And yet in a state where we could have retained what we had, there were enough Latter-day Saints, so-called (some of them hold positions in the church, or did at that time), who paid no attention to what the Lord wanted, ignored what he had said through his prophet, and what is the result? Such delinquency as we have never known is in our own community today, and the sons and daughters and grandchildren, and in many cases the fathers and mothers, who defied the advice of our Heavenly Father and said "We will do as we please," are paying the penalty and will continue to do so until they turn away from their foolishness and desire with all their hearts to do what our Heavenly Father desires us to do.

NOW, I hope that I am not saying things in a way that might make you feel that I am angry with anybody. I have no such feelings. My heart is warm and tender toward the sons and daughters of God; I am grateful to have such companions as I have in this

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GEORGE ALBERT SMITH

(Continued from page 707)

church and some wonderful friends outside of it—men and women with whom we are seeking to share the gospel of Jesus Christ.

Today I stand here as one of the humblest among you, grateful for the blessings that have been bestowed upon me, thankful for the knowledge that this is God's work, and in conclusion I would like to bear my testimony that I know, as I know that I live, that the God of Abraham, Isaac, and Jacob is at the helm. This is the true church and it bears the name of his Beloved Son who named it. His servants have the power, and they have bestowed upon you, my brethren, a portion of divine authority with the belief that you will qualify, with the hope that you will measure up, and when I say "you" I mean all of us. Are we going to disappoint our Heavenly Father? Are we going to let our own homes go to pieces and our families forsake the truth while we tifle with our opportunity? Are we going to live like the world, because it is popular? Or are we going to do as the people of Nineveh did—turn from the foolishness of man to the wisdom of God and prepare ourselves for eternal life in the celestial kingdom? That is what he offers us. That is what each of us may enjoy if we will, and I bear you witness that this is true and pray that our Heavenly Father will help us to cleave to the truth that insures exaltation and eternal happiness, in the name of Jesus Christ, our Lord. Amen.

GEORGE F. RICHARDS

(Concluded from page 665)

to their husbands for time and eternity, do not always remain with them through time and eternity. Sometimes divorcements follow because a man has not kept his covenants, is not living his religion which, to his wife, is the dearest thing in the world, and complications arise, and she secures a divorce. Another good man comes along later and courts her, wants her for eternity as well as for time. She, knowing that he is a worthy man, wants him for eternity also, and she applies to the president of the church for a cancellation of the sealing to her husband that she may be sealed to this man, and that is often given. I suppose that the president of the church has the evidence in each case that justifies rendering a decision in favor of the woman. If the children are old enough to decide for themselves and they elect to be sealed to their mother and their stepfather, it is permitted and the dead man loses his wife, and his children. And where there is no divorcement in a case of this kind, if the man is altogether unworthy of the woman, and of the priesthood and blessings that have been sealed upon him, and he should die, that woman may get a cancellation of the sealing and be sealed to another man. Now, there are some of these adult members of the Aaronic priesthood, and some of these

who have received the priesthood endowments and sealings and have been unworthy. Now this, by way of warning to these people. I do not wish to censure. That is not my prerogative, but to indicate the way of life and salvation and what the remedy is for these men, whether they have received the priesthood and temple blessings or not, to live happily in their homes and make their wives and families happy, and live their religion, and then if a man has had a wife sealed to him and dies under those conditions the president of the church is under obligation to protect his rights in the matter.

Now, brethren of the priesthood, do we see work that may be done? Do we really love these, our brethren who are among the unfortunate as members of this church, so as to go out after them in love, in humility, kindness, pleading, helping them to see the better way of life? Elder Lyman, in his talk here yesterday made very impressive the work that is being done in the stakes of Zion by the stake missionary work. He reported thousands of men who had been inactive who had been brought into activity. May the good work go on as well as the conversions being made of good men and women who have not been members of the church because they have not been taught and invited to become such.

The ward teaching work is another means by which these men might be reached, and toward those who have received the priesthood, the quorum of the priesthood to which they belong, and the presidencies thereof have a great responsibility. With all these agencies and the individual effort which the Lord requires of us, every man to his neighbor, he that is warned to warn his neighbor, is it possible that we cannot bring these members of the church into activity that the Lord may have their help? He needs it. The conversions made here in the stakes of Zion in recent years are greater in number than have been made in the mission fields in the same period of time. They are here to be converted. Would that all these inactive members were brought into activity. Something for us to do, brethren of the priesthood. May the Lord help us to do it well and faithfully. I pray in the name of Jesus Christ. Amen.

JOHN H. TAYLOR

Of the First Council of the Seventy

Address delivered at the Saturday afternoon session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

I TRUST, my brethren, that the Lord will bless me so that I may contribute at least a bit to the thoughtfulness of this conference.

The other day a man came into the

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office, and we began to talk about the gospel of Jesus Christ and our families. This man's grandfather and his parents were among the early pioneers of the church. They had made every necessary sacrifice in order to come to this country in the early pioneer days. In talking with the man I found that he hadn't been doing the things that ought to be done. He had not been quite faithful to the principles of the gospel of Jesus Christ, nor had he lived up to the privileges that were his as a member of the church of Jesus Christ.

After talking with him, this thought came to me: These pioneers of ours, our fathers and mothers and grandparents, have been gathered from all the nations of the earth. It was not such an easy thing to leave the advantages of their homes and their country. They had made considerable sacrifice in order to come. Many of them had abandoned good positions and wealth, and all that they owned, in order that they might come to the valleys of the mountains to worship the Lord. They were honest people. They had the characteristic of playing fair with all men. They taught that it was necessary to be good citizens and to keep the laws of our government which would enable them to live more righteously and help them to enjoy freedom in this great land of ours. They had an abiding sense of modesty and decency, and protected themselves and their own and everyone else, that out of life might come the finest things possible. They were willing, when arriving here, to be sent out in the various places to build up other sections. They were obedient not only to the laws of their land but obedient to the laws of their church. They had the loyalty that made them steadfast to the prophets, seers, and revelators, and the men who presided over them. In every way, they seemed to be willing to do the things that ought to be done. I am quite sure that they had faults, but they were few compared to their many splendid qualities.

Their love of the gospel, their desire to be obedient, their desire to go to church, their desire to honor the priesthood which had been given to them as a heritage. The pioneers measure their success in life by their ability to give to their children a heritage that eventually, if cherished, would lead them back into the presence of God, the Eternal Father.

I WONDERED as I talked to the man and after he left me, just what we as Latter-day Saints are doing with our precious heritage, a heritage paid for with so much toil, service, faithfulness, and in many instances sacrifice of life that those who followed after might live just a bit finer and better.

I am wondering whether we are feeling that it is quite as necessary to follow the heritage that has to do with the gospel of Jesus Christ as we do the heritage that has come to us, to suc-

ceed in a material way, and to make money. While this ability is a valuable and important one to receive from our parents, it is not worth while if we lose the other heritage of being splendid and decent and kind and honest. There is no higher compliment that we can pay to those who gave us our heritage than in using it in establishing ourselves upon the earth in righteousness and laying up treasures in heaven and thus becoming worthy to be with our parents after we have finished our lives here upon the earth.

We know the story of Jacob and Esau. The birthright didn't seem to be so important to Esau, and so the birthright came to another. Sometimes it seems to me we get the idea that because we have been born in the church all the blessings that God can give to us, such as good health and good brains and many other fine things naturally belong to us. But these gifts are valuable and helpful only as we make use of them. It seems to me, brethren, that as fathers we are responsible for laying such a splendid foundation and getting into the hearts of our children in such a way that after we pass on, they will consider the gospel of Jesus Christ the finest heritage that we could have left them to enable them to be helpful as they labor here on the earth and to keep them safe until they find their way back into the presence of God, their Eternal Father.

As we live our lives, I hope and pray that all of us will not be satisfied to be merely born in the church. There is no royal road to learning, neither is there a royal road into the presence of God, the Eternal Father. Whether they be our children or somebody else's children, gaining salvation and attaining God's kingdom is totally dependent on the type of life each one lives as he spends his time here upon the earth.

May we not lose our parents because of our unfaithfulness. May the Lord be good enough to us that we shall not lose our children because of our lack of teaching or training or love or sympathy or tolerance; but may they remember us because of our good works, and the principles of righteousness which we have placed in their hearts. I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

RUFUS K. HARDY

Of the First Council of the Seventy

*Address delivered at the Saturday
afternoon session of the 114th
semi-annual general conference,
October 2, 1943,
in the Tabernacle*

As always, I stand before this church in these great gatherings with a sense of adoration, realizing, as I do, through the study of its history

from its commencement, God's blessings upon it.

I think frequently as I meet with groups of the priesthood, and particularly today, that this is like unto the great organized corporations, and you the governing body in its priesthood are the directors thereof.

I reflect upon the temporal remuneration which you receive, and in contrast to this the great results which come from your untiring efforts. I am reminded also of the sacrifice which so many of you have made and are making; you men whom I associate with and know, you who have walked virtually barefooted for the advancement of God's work in your mission fields and yet, out of it all you come home, go into business, and devote thereafter a good portion of your profits and earnings back into this church, to this great institution which God has established, never again to be taken from the earth. So, I marvel and constantly give praise and homage to each member of the priesthood of this church.

I am grateful indeed for the kindness and consideration which you fine presidents of stakes have given to me as I come into your midst.

I am fully aware that we perhaps are the best paid board of directors that God has on earth, and if each one of us were asked, nothing could be given him which in the slightest degree could compare with the compensation which God has given him for the unselfish labor and interest he has shown in God's great work.

You know that in the beginning when this church was young, extremely young, nearly all the membership of it had a great urge to proclaim its message, and a very restless feeling to go out to do something. They could not remain inactive, and so, they kept the Prophet Joseph Smith very busy answering their questions, particularly the question which arose in the hearts of so many men:

For many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:4-5-6.)

You will find as you read the Doctrine and Covenants say from, I think, the 12th Section on throughout this great volume of scripture that almost every instance the answer was the same.

Leave thy house and home, except when thou shalt desire to see thy family;

And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing. (D. & C. 19:36-37.)

One after another of the brethren received that answer, and they all went forth to do God's bidding and to re-

ceive God's commendation, and from that start, to the present time, the church has grown through this great and marvelous system of missionary activity unequalled anywhere.

Now, we find in our own midst here at home situations which call for additional help, situations which have been so eloquently and beautifully spoken of today. The touching of the hearts of the young, and turning of the minds of those who are innocent and free into channels which will bring back the results which we here desire in the church.

You all have had the experience of meeting these situations. It was my experience to contact recently on one of our unfrequented streets a very little child, perhaps three years of age, with streaks down its face where the teardrops had run, who couldn't talk plainly, with another child but a year or two older, left to guard it. I had gone to ask for a certain person. No one was home. The parents were at work and these children left alone. You will understand what I mean when I say that this little one came and hugged me by the knees, and looked at me with the most intelligent and imploring gaze, hungering for parental love and attention. I can't forget, and never shall, but I do remember God's words which I have written here to quote accurately:

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;

For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. (D. & C. 29:46-48.)

I think these things which God requires at our hands can't be fully realized until we have performed our duty and come with clean hands concerning this younger generation which is here among us.

Francis Thompson wrote this about a child:

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness. It is to believe in belief. It is to be so little that the elves can reach and whisper in your ear. It is to turn pumpkins into coaches and mice into horses, loveliness into loftiness and nothing into everything, for each child has its fairy godmother.

Well, in our day, we see many changes. We have relegated to the scrapheap the sayings of yesterday. We make fun of the old horse and buggy days.

We have more or less gone from that most beautiful commodious home with a few acres of choice land around it where we played as boys, where there came joyous gatherings in the evening to that house, and where the hospitality of parents and children made

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RUFUS K. HARDY

(Continued from page 709)

it a blessed joyful place of dwelling and retreat. We live now in apartment houses where five hundred live in the same house, and yet we don't know any of them. God says this:

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:38-40.)

And again, Inasmuch as parents have children in Zion [where we are] or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. (D. & C. 68:25-26.)

I am acquainted with this great body of men who go forth to teach the beautiful gospel of Jesus Christ—I speak now of our stake missionaries, and I do earnestly plead with them that they will put forth an extra effort, not alone to those who belong to this church, but to those with whom they constantly come in contact who are not members of the church; to devote some of their time and attention to the children, those choice diamonds from heaven which God has given us, that they may be taught in the truth, for in this generation of which I speak the coming glory and grandeur of this nation must be through the growth and development of the children, in paths of virtue and righteousness, and that their hearts and energies be centered in "light and truth."

God bless us, I pray, and give us this understanding that the children may be helped by our efforts and I ask it in Jesus' name. Amen.

THOMAS E. MCKAY

Assistant to the Council of the Twelve

Address delivered at the Saturday afternoon session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

WHILE at luncheon today with my family, there was a lull in the conversation, and one of my daughters remarked that she hoped daddy would be called upon in this afternoon's session, so he could quit worrying and "join with us in conversation." [Laughter.]

I trust, my brethren, that I shall be inspired and guided in what I say this afternoon. It seems to me that at each general or stake conference that I attend I sense more keenly the great responsibility resting upon those who are called upon to speak, and I confess that I do worry, and the habit, I fear, is getting worse instead of better as time goes on.

I appreciate the opportunity, however, of meeting you fine brethren here and especially in your stakes, and am very thankful that we can still meet in this great historic building, even if it is under some restrictions. I hope with you that the time will soon come when these restrictions will be removed, that natural conditions will prevail and we can again have our wives, mothers, and sisters meet with us.

I am very happy for the privilege of again reporting briefly on conditions existing in the European missions. As far as we can learn, our members are still carrying on in each of the twelve missions that comprise the European group. There are now about thirty-two thousand members. We are still able to correspond with the British, the Palestine-Syrian, the South African, the Swedish, and the Swiss missions. However, our letters to Switzerland are all returned stamped "Service suspended—returned to sender." But we do get mail from Switzerland. We were very happily surprised a few weeks ago to receive several copies of a new book from Basel, Switzerland. Brother Max Zimmer, the acting mission president of the Swiss mission has translated the series of lectures by Elder Joseph Fielding Smith, given about two years ago. These were printed in the church section of *The Deseret News*, and Brother Zimmer has translated them into the German language and had them printed.

We still get letters and reports regularly from the French-Swiss district. A very successful district conference was held at la Chaux de Fonds, May 16, where special tribute was paid to Brother Henry Chappuis, president of the Lausanne Branch for many years, who died February 18. He is the father of our Brother Gaston Chappuis, and another son is at present presiding over the Basel Branch in the Swiss Mission; another son is a major in the Swiss army. A fine new hall has been secured for the Geneva Branch.

By way of Switzerland, we also received rather surprising news, that a member of our Paris Branch, a young lady, is singing leading opera roles in France and Switzerland. So they are still carrying on in Paris.

We received, also via Switzerland, the sad news of the recent death of Sister Aurore Horbach, of Liege. All the missionaries who have labored in Liege will remember her and her husband who was president of that branch for years, and also mission translator until the time of his death in 1935. He translated the *Articles of Faith* into French, and also many of our hymns.

GENERAL CONFERENCE

LETTERS and reports continue to come quite regularly from the Palestine-Syrian and the South African missions. *Cumrahi's Southern Messenger*, the sixteen-page monthly publication of the South African Mission would be a credit to any mission.

Through the assistance of the Red Cross correspondence department we have heard recently from Denmark—Copenhagen. This message came just last week. It was dated June 24th:

Dear President McKay:

We send greetings to you and the church. We are all well and safe. Write, if possible.

Sincerely,

Orson B. West

A similar message has also been received from the Netherlands Mission. When we left Europe, the headquarters were at The Hague, but this message just received last week comes from Utrecht, and was dated April 12, 1943:

Holland church all well. Live in beautiful home at Utrecht.

(Signed) Jacob Schipaanboard

Very interesting letters and very complete reports are still received from the Swedish Mission although they are censored by both the English and the Germans; from these letters we hear indirectly from the Norwegian and the Danish missions. The following are excerpts from the last letter dated August 5, 1943:

I hereby forward the statistical and financial reports for the months of June and July. We read with interest about the conferences you have held and happy that they were so blessed in results. I am particularly thankful to our Heavenly Father that we also, in our country, have been able to hold our meetings and conferences. June 23-27 we held our great M.I.A. conference in Goteborg, with participants, both old and young, from many different places in our land, thus further fortifying the singular unity and love existing among the Saints in the mission.

Participants from Finland and Norway in our midsummer conference had been announced, but permission to travel abroad was refused them, which we very much regretted.

This is interesting:

The Danish mission has published a book entitled *The Truth About Mormonism*, by Reed Smoot, in the reviews of which many newspapers have printed a great deal about the church, a copy of the picture of the Prophet Joseph Smith in the book having even accompanied some of the write-ups.

It has come to my knowledge that relatives of a former missionary to Denmark, by name of Homer P. Andersen, had received information that in a raid over Germany, Andersen had been forced to make a landing, and was interned. He was well and not suffering for anything. He had asked his relatives in Norway to forward greetings to the parents, which commission I carried out by sending a letter to Hans P. Andersen, 362 West First South Street, Logan, Utah. I hope that that communication has reached them.

SATURDAY AFTERNOON AND EVENING

I have received the deplorable information from Norway that their mission periodical, *Lys over Norge*, which under normal conditions was issued semi-monthly and later was retrenched to a monthly issue, has by order of the trade department been discontinued altogether. It is also now clear to me that a great need of provisions exists and that the aged, especially, are hard hit. I have therefore decided to go to Oslo, if permission can be had for traveling abroad, to personally find out what can be done. Presumably the church here in our country must try to organize some source whereby our members in the Norwegian mission can be assisted. I believe President McKay will agree with me that we must try to do something to help them.

In the British Mission they have just concluded their annual district conferences, and I quote:

Never have we experienced a greater evidence of unity and faith among our members, and the Spirit of the Lord has been present in rich abundance at every conference. An annual missionwide priesthood conference has also been held. The sixty brethren present will never forget the three-day conference attended by the marvelous manifestation of the Spirit of the Lord.

MAY I also take this opportunity of reading just two paragraphs from a letter from one of our boys in the service received by his parents. He has been overseas nearly three years, much of the time in countries belonging to the European Mission:

When I joined up I resolved to come back the same way I left. I have been away nearly three years, and I am still going to return home the same. I have no difficulty in keeping the Word of Wisdom. I do not swear and have never had any need to do so. I still say my prayers and have had them answered many times. I have been lucky to always have companions and friends who are clean in habits; some smoke but know that it is not good for them and try to quit. You have always taught me at home to have clean habits, read good literature, associate with people who have high standards. You have always shown me the way (not just told). My ambition has always been to live so that you would be proud to call me your son, as I have always been proud of you, my parents.

I miss the church a great deal. The principles taught in the church have always been a great source of comfort and satisfaction to me. I always know that I have a Higher Aid as long as I live in accordance with his teachings. I know that the Church of Jesus Christ of Latter-day Saints is the true church. I have always endeavored to show to others by my actions, as well as by my teachings, my sincerity.

That letter, brethren, is typical of thousands of others that are received by parents whose sons are in all parts of the world serving their country, fighting for the perpetuation of "man's free agency"—the same principle for which we fought in our pre-existent state. The leader of that rebellion and his followers were defeated and cast out of heaven and they are here on earth still fighting truth, determined to deprive us of our free agency. We here

at home must not let our boys down—forty thousand of them in all parts of the world. Let us wholeheartedly get behind every movement that would hasten the victory in this "war against wickedness."

And may I suggest in closing that during these unsettled, uncertain conditions, where all—not only those in uniform, but also those of us at home, are under a strain, that we be more tolerant, show a little more kindness and tenderness, and consideration towards our wives and children, and our neighbors. We are liable if we are not careful in an unguarded moment to say or do things that we otherwise would not or say. So let us guard our tongues, never say an unkind word to our loved ones in the home. When I speak of *unkind* words I am reminded of "The Old Settler's Story," written around the theme contained in these words:

Boys flying kites haul in their white winged birds.
But you can't do that when you're flying words.

Thoughts, unexpressed, may sometimes fall 'back dead,
But God himself can't kill them when they're said.

So let us never say unkind words.
"Kind words are sweet tones of the heart." I love that song very much.

Let us oft speak kind words to each other.
At home or where'er we may be,
Like the warbling of birds on the heather,
The tones will be welcome and free;
They'll gladden the heart that's repining,
Give courage and hope from above;
And where the dark clouds hide the shining
Let in the bright sunlight of love.

Oh, the kind words we give
Shall in memory live—
(And so will unkind words in memory live—do not forget that.)

And sunshine forever impart;
Let us oft speak kind words to each other,
Kind words are sweet tones of the heart.

May the Lord help us, brethren, to carry out in our lives the thoughts expressed in those words, and follow the admonition of our Savior to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." I pray in the name of Jesus Christ. Amen.

LEGRAND RICHARDS

(Continued from page 683)

both indicated that they were making financial sacrifices. I had the privilege of attending Washington stake conference a week ago last Sunday with President Benson, and he told me of some of the financial offers that had been made to him. I took occasion before the people of the stake to compliment them on the honor that had come to them in the call of their stake president, but I assured them that Brother Benson would make great financial sacrifices, but God granted unto the children of men blessings that were worth far more than money, and reminded them

of when Peter and John went to the temple and at the gate thereof found a man who had been a cripple from his youth, and when he asked alms at their hands, Peter said: "Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And immediately the cripple's feet and ankle bones received strength, and he walked into the temple with Peter and John.

You do not buy gifts like that with money. They are the riches of heaven, that come through faith and a testimony of the gospel of the Lord Jesus Christ.

Recently I read the new book by Brother Hinkley on the life of President Daniel H. Wells, and I was greatly impressed with the power of his testimony. When he saw the Saints move toward the West, although he was not a member of the church and at that time possessed much property and a wife who was opposed to the church, and a son, he had to make a choice to cast his lot with the Saints or remain with his wife and son and his property. He left his property to her, and left her and the boy behind, going on with the Saints; and the Lord multiplied unto him because of his sacrifice, and that because of his testimony of the gospel.

You and I know, as we have witnessed on every side, particularly in our ministry in this church, how marvelously people sacrifice, and how willingly they do it when their souls are touched with a testimony of the gospel.

I think of a little woman in our ward. We as a bishopric approached her and her husband, who was not a member of the church, and asked them if they were in a position to send their son on a mission. We said, "We don't know whether you have any rich relatives who can help you"—we knew they were of meager circumstances—but we said, "The boy is worthy to go, and we would be proud to have him represent our ward."

By that time tears were trickling down the little mother's face, and she said, "Bishop, if you will send my boy on a mission, I'll see that he has the money if I have to work every day he is gone to keep him in the mission field."

When living in California, I passed a bakery night after night on my way home from work and saw one of our good sisters in her little bakery uniform clerking while she kept two of her sons in the mission field.

I would like to see this testimony planted in the hearts of our boys and our girls, and I want you to know that I know boys can have a testimony of the gospel, even in their youth.

A STATEMENT reached us at the presiding bishop's office a few days ago from one of our educators who in teaching a Sunday School class made this statement: "I don't know whether it would be proper for us to teach our young people to read *Leaves from My Journal*, by Wilford Woodruff, for

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fear they might expect similar spiritual experiences, and be disappointed."

I wonder if there are really very many Latter-day Saints who would be afraid to promise unto the youth of Zion the spiritual gifts and blessings that God, the Eternal Father himself, has promised.

We cannot offer our young people the Bible as the word of God, or the standard church works, and believe only a small portion of that which is written therein.

After the Savior was resurrected, he commissioned his disciples to go into all the world and preach the gospel to every creature, and then he promised them spiritual gifts and blessings as a result of their faith. I find nowhere in all Holy Writ where the Savior ever rescinded the promises he made unto those who would accept his gospel.

On the day of Pentecost, the Spirit of God was poured out like cloven tongues of fire, and Peter, representing the apostles, spoke until men were moved upon and smitten in their hearts, and said: "Men and brethren, what shall we do?" And Peter, the mouthpiece of God upon the earth, replied:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38, 39.)

I want you to know that as far as I am concerned, that promise has been made good in my life, and I have faith it will be made good in the lives of my children and their children, unto the latest generation, if they have faith in God and are willing to keep his commandments.

Then I remind you that in the last chapter of the Book of Mormon, Moroni writes at some length on this subject. He tells of the marvelous gifts of the Holy Ghost, and says that by the power of the Holy Ghost might we know the truth of the words contained in that book, for "by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) Then he warns us that we deny not the gifts of God, and enumerates them and then adds that these gifts shall never be taken away as long as the world shall stand, except according to the unbelief of the children of men.

Closing that historic record with that promise, I feel we ought to live to anticipate and expect the gifts of the Spirit of God. . . . I was in this tabernacle when Wilford Woodruff told—and I think it was his last public address—how marvelously the Lord had led and guided and inspired him, and how we would not have Bishop So-and-So, if he had not heeded the promptings of the Spirit of God not to take the company of emigrants on the boat down in New Orleans, how that by the inspiration of the Spirit he arose in the night and moved

his team and wagon just in time to escape the falling oak that had stood there all those years, etc.

That made an impression upon my life. I would like my children impressed with that kind of inspiration, spiritual power, spiritual gifts. Now, as I look back over my life, I want to bear testimony to you, my brethren, here this night, that the Lord has been kind to me, and I have had evidences enough all through my ministry to know that the sweetest thing in this world that I know anything about is the companionship of the Spirit of God, and the gifts and blessings that come by virtue of the same.

It is my testimony that when you read the words of the Master that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," (John 17:3) you are not going to know him just because you read about him in books; you are going to know him because you have partaken of his Spirit and of his power, and you have been lifted up until you know there is a power in this world so much greater than yours that it leaves no room for doubt.

We should remember the words of Paul when he said that the things of God are understood by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man understandeth not the things of God, for they are foolishness unto him. We do not want natural men teaching our boys in the Aaronic priesthood; we want men of God, who have faith in God and faith in his promises, and faith in spiritual gifts and spiritual power.

You brethren do not need to be afraid to promise your children or the youth of Zion that the blessings and gifts of the Holy Ghost will be theirs if they will live for them. You do not have to fulfil these promises. God, the Eternal Father, who made them, will fulfil them. And when they have a testimony and spiritual conviction in their souls, you do not need to worry about your boys or your girls, no matter where they go.

God bless you, in the name of Jesus Christ. Amen.

SAMUEL O. BENNION

Of the First Council of the Seventy

Address delivered at the Saturday evening session of the 114th semi-annual general conference, October 2, 1943, in the Tabernacle

I AM delighted, my brethren, to be in your midst tonight, and to have attended the conference today and yesterday. It has been a great pleasure, for many years, to attend these conferences, and to listen to the instructions

of the Lord's servants. In our organizations, both of men and women, I am sure we have leaders who are divinely called, and I have heard their testimonies many times; they have strengthened mine, that this, beyond any question, is the work of the Lord.

There are a good many things in the plan of salvation that have not yet been made clear, but which some day will be revealed. I had an experience this past summer, of administering to a child six days old, in the hospital. I had never before administered to a child; I have blessed many children, but never had administered to any. This child had to undergo an operation, so the doctor had sent it to the hospital. The mother had asked that I should be called to administer to it.

I could find no one in the hospital at that time to go with me, and so it became necessary to perform the ordinance alone. I saw that little infant lying there, just six days old; it had never taken any food, it could not digest it, and something had to be done. So I administered to the child. And this remarkable thing happened: it was unable to cry, it was so weak, yet it opened its eyes when I administered to it, and looked at me with as much intelligence as any person I have ever seen in my life. Now, this is the truth I desire to point out: I do not know just how the transition is made, but I knew this much as I administered to that child, that six days before it had been a fully grown spiritual man, and that it was fully grown when this earth was made. And I remembered, too, that the Savior of the world, Jesus Christ our Lord, was born as was that child, with a fully matured spiritual body but in the physical form of a babe.

This vital truth is made plain in the incident recorded in Third Nephi. That great prophet was crying unto the Lord for help to control and lead those rebellious people who had turned away from the promises of their fathers. He was wondering when the time of the Messiah's coming should be—that event which Samuel the Lamanite had predicted should take place, and he was crying unto the Lord in mighty faith, when a voice came unto him saying: "Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world. . . ." (III Nephi 1:13.)

On the morrow he was born in that stable in Judea, and cradled in a manger, even as I saw this little infant that I administered to.

This is one of the things we do not fully understand. But the Christ made this world, there is no question about that. It was he who established his Father's work in the days of Adam; who gave the Law unto Moses; who brought the children of men, anciently, to a realization of his divine plan; and it was he who established his people in this land upon which we live, long be-

fore he came into the world, in the meridian of time.

I do not know how this earth was made, only I know it was not made of nothing; it was made of material substances. In a revelation to Joseph Smith the Prophet, we are given to understand that to those who are faithful at the Lord's coming, he will show how he made the world. That is one of the things that will come to our knowledge if we keep the commandments of God—this and many other great and marvelous truths.

This congregation of men here are representatives of our Eternal Father in the earth. You hold positions of trust, spiritually and financially. You uphold the leadership and are the leadership of the church. You are the men who establish faith in the hearts of the children of men, and I know that you have a testimony of the gospel. This work is growing and the work of God is being built more firmly than ever before. I do not know just what the end of the present conflict will be, or how far it will reach, but in the end I know that the democracy established in this land will survive, and it will govern and rule, for the Lord established his church here, nevermore to be thrown down, nevermore to be disorganized, but to be in the earth when he should come in the day of his wrath and in the day of his fulfillment of his promises and his pledges unto the children of men.

He will come to his own; he will come to his people, unto the men who hold his priesthood, the power to act in his name.

Now, we are facing problems, I think, that we have never faced before, at least in the history of my time. I have been actively engaged for the past thirty-nine years, and I have never seen conditions that confront us as they do now. When our pioneer fathers came down these canyons in 1847 and later, they came into this barren country, a country most forbidding. It was no wonder that some of the women folk cried, as my grandmother cried when she saw the land that she had to live in after the pilgrimage across the plains. She had left her home in England, where she had enjoyed life; she did not join the church until she came to this country, but she came with her husband or she would have been left behind. That was the mandate.

She wept when she saw this country, and I want to tell you, my brethren, the men and women who came into this country found it a hard place in which to live. They struggled day and night and all the time, to gather something to eat and clothing to wear. Many of them went hungry. But they weathered the storm of adversity and they established in the valleys of the mountains the greatest commonwealth that can be found in America. They were courageous men and women.

Now then, the thing that confronts us all is the conditions that exist today. What changes have come! Today our

boys and girls can secure employment at salaries they have never before heard of. Many of them, who have been reared in homes where they have been taught to pray, where they have had wise guidance by parents who loved them, and where they listened to them because they had not seen the outside world—these boys and girls, today, many of them, have left their homes and have come to the larger centers by the hundreds, yes, by the thousands. They are getting more money than they had ever dreamed of, and they are spending it. There are hundreds of young people in this country right now,



Joseph F. Smith,
Patriarch to the Church

who, because of this increase in wealth, are not able to control themselves, and are drinking and using tobacco and ruining their lives.

To save them is the duty that confronts the priesthood of this church at the present time most seriously, in my opinion. There should be nothing left undone. You have to persuade these boys and girls; you cannot drive them. Dictators try to do that, but those who follow our Lord and Savior's example must lead men and persuade them by kindness and love unfeigned. We must hold our youth—thousands of them born under the eternal covenants of our Eternal Father. They are the ones we must reclaim. We must not allow them, if it is possible, to be led away.

This work with our youth is closely allied to our larger obligation—missionary work. There is nothing like it in all the world. As the blood is the life of the flesh, so is missionary work the life of this church, and if you take it away, there is no church.

This is the church and kingdom of God that was established by the Savior who came to this earth in the meridian of time, who performed his mission, and died that we might live. It is the work of God; I know that our Eternal Father appeared to Joseph Smith, his son, and said unto him, "Joseph, this is my beloved Son. Hear him."

As a result of that visitation came this great organization, the church, which will go on to perfection until the

Christ comes again. There will never be a time when you and I will have so big a part to play as we do today. This is your day, it is my day, it is the time for men to prepare to meet their God, and to establish the principles of eternal truth in the hearts of the children of men.

I pray the Lord to bless you, in the name of Jesus. Amen.

JOSEPH F. SMITH

(Concluded from page 680)

I pray that we may magnify the priesthood, that we may have vision, that we may not be led astray by mere names, that we shall be able intelligently to examine governmental procedures, and that bringing our judgment to the matter of government, we shall have wisdom and unusual discernment in selecting men for office who will stand for government that is compatible with the gospel.

I have not heard of it, but I hope that in some of our international conferences the men who are our leaders are big enough to get down on their knees and ask for divine guidance. I have not heard that it was done at Casablanca; I have not heard that it was done at Washington; I have not heard that it was done in Quebec. It may have been. I hope it was. But when we can have men who realize that the solution to our problems must be in terms of the word of the Lord, then shall we have just government; then can we fight a just battle.

We can exercise great influence. This little numerical minority must be the leaven which leavens the lump of the world. It is our responsibility. Where much is given, much is expected. God grant that we can live up to our responsibility, I pray, in the name of Jesus Christ. Amen.

LEVI EDGAR YOUNG

(Concluded from page 681)

fore we can teach, we must get on common ground, with that love that has just been spoken about, with that genuineness of understanding of the human heart. This man said, "I am a Lutheran."

I had the pleasure of saying to him, "I remember what Luther taught his people when he said: 'I believe it takes the truth of the heart and soul to understand the truths of God.'"

He replied: "I believe that." And continuing, he said, "You are a great admirer of Luther?"

"Yes, very much so." I will not go into detail, for my time is up, but when he went through the gate he turned to me and said: "And I want to say to you, Friend, that I am an admirer now of Joseph Smith, who, you say, is a prophet of God."

You see, we came on common ground, and he felt happy that we found something good in his belief, and I felt hap-

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pier that he found something noble in mine.

God bless you, and let us all remember that we are missionaries of God, declaring the gospel of his kingdom, that it may be lodged in the hearts of men. I have a humble testimony of this great work of God that has been revealed in these last days through prophecy, of those servants who have been near to God and have spoken for him and his holy word. God bless you all, I ask, in the name of Jesus Christ. Amen.

(Concluded from page 674)

portunities that are afforded them in the seminary system and the institute system of the church and, for those qualified, in its university.

There is no use of our building buildings and manning them with teachers, unless students fill the halls. We are living in a day when the influence and power of those men, specialized in their training and understanding, is needed to assist in the matter of development of character and the nurturing of a living faith in our boys and girls, if we will just put them under the influences

that are provided for their convenience. Above all a conviction concerning the purpose of life and their own eternal destiny realizable through righteous living and conformance to laws of God should be given to the youth of our time.

May God bless these teachers in their unselfish efforts, their earnest devotion, and their untiring endeavors to make the kind of men and women of our boys and girls that we would like to have them be, I pray in the name of Jesus. Amen.

JOSEPH F. MERRILL

(Continued from page 672)

taught that "as God now is, man may become." How may man become like God? By working, advancing, growing, increasing, by his efforts, and he will have a long, long time in which he can continue those efforts.

So, we needn't be discouraged if we don't learn everything here. It is impossible, of course.

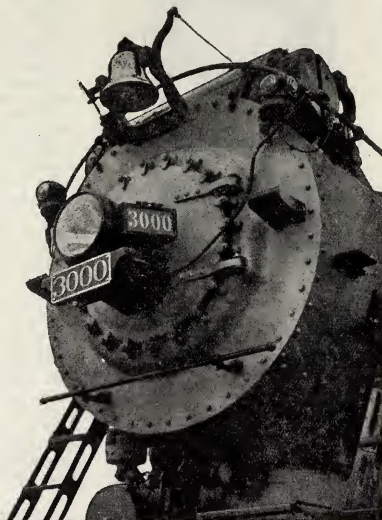
Now, there is another phase of this teaching I want to speak about, and that is the teaching by example. So far as we are concerned—those of us who are in this meeting—I think we ought to hold that method of teaching constantly in our minds: We teach by example.

You know it is said, and I think truthfully by many people, "I'd rather see a sermon in a day than hear one." I think that is true, and we are called upon to teach—and that is what I tell nearly every returned missionary whom I interview in my office—we are called upon to teach every day of our lives by this method of example. I tell the returned missionaries whom I interview that they are released for the moment from the precept method. When will they be released from the method of example? Of course they say, "Never." That is true, not as long as they are fellowshipped in this church, at any rate.

For most of us, I think, the example method is a far more effective teacher than our precept method. We are called upon, therefore, to live in harmony with our faith, with the principles of the gospel, with the teachings that the Lord has revealed to our understanding, which, if we will follow, will eventually lead us back in his presence.

Yes, brethren, we do know that we should love one another, we do know that we should teach the two great commandments by example as well as by precept, and we cannot effectively teach the second great commandment unless we live the Golden Rule. We must do unto others as we would have others do unto us. And a test of whether we are doing it or not, is just to imagine that we are in the other fellow's shoes and he is in ours. When we are

(Continued on page 716)

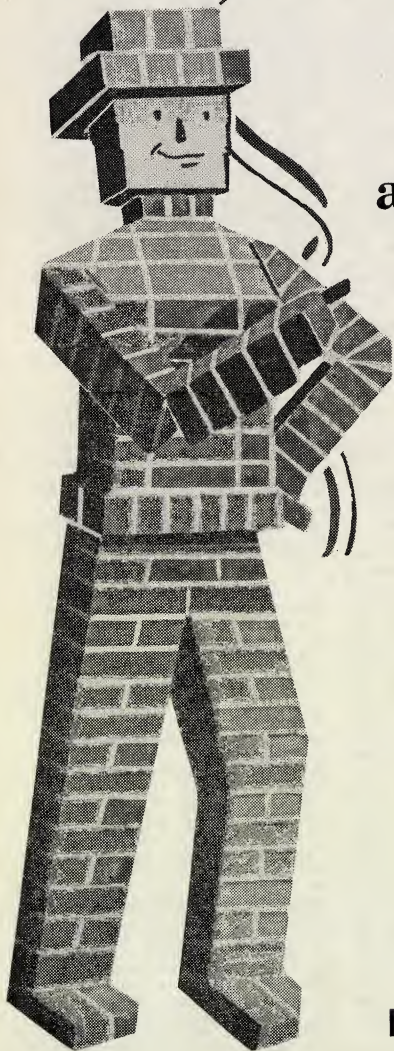
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JOSEPH F. MERRILL

(Continued from page 714)

in his shoes, how would we like to be treated?

Well, if we can reason and practice it in fairness, I think we can adopt a method of living that will not be very far from living the Golden Rule. Of course, we cannot live it completely, I think, because we are in a world of temptations, we are in a world of evil, and we are strongly influenced by what other people do and what they say, what they think, how they act, behave, and so on.

Again, we all inherit weaknesses from our forebears, to indulge some of which, from our point of view, from the Lord's way of life, is definitely sinful. Well, by reason of these weaknesses, the influence of the world, and the temptations of the Evil One, all of us find it so difficult to live fully and completely according to our teachings and standards, that we do not quite succeed. But anyhow, we are obligated to do our best to do it, particularly all of us who are here. I think perhaps every man in this meeting could stand on his feet and say, "Yes, I do know that the Lord lives; I do know that this is his work; I do know that the priesthood of the Lord Jesus Christ has been given to us."

Well, if we can speak that positively—and certainly if we speak positively we are speaking according to our knowledge—we are obligated, brethren, to pay particular attention, I think, to the method of teaching by example.

It is so easy to be misunderstood that

we must avoid the very appearance of evil, because if we do not, what will some of our people do? What will some not of us do? Well, they will charge us with delinquency, and while of course our principles and the Lord's way of life are absolutely independent of what I do, or what anyone of you does, the fact is that what I do and what you do, by reason of our positions of leadership, has great influence upon our brethren and our sisters, upon our fellow men.

I feel, therefore, that we are obligated, whether we like it or not, to deny ourselves some indulgences that, perhaps are not particularly sinful, but the example of which would be bad. We must remember who we are; we must remember our obligations. We have these brethren and sisters, some of whom are weak. They are ours. We are our brothers' keeper, and they are looking to us for guidance. They are looking to us as examples. I think we might remember continually that we are obligated to teach by example, and therefore we must deny ourselves of what many indulge in.

Now, among the greatest of these things that we need to keep in mind is this matter of the Golden Rule, this matter of the second great commandment. And so there must be love in our hearts, not only for one another whom we contact daily, but love for all our

GENERAL CONFERENCE

fellow men, because we are all children of our Father in heaven, both in the spirit and in the flesh; and therefore the members of the human family are one hundred percent brothers and sisters, and I think a proper interpretation of loving our neighbors extends to the entire human family. Therefore we are obligated to love them, we are obligated to serve them to the extent of our opportunities; and we can serve them greatly, not by words of mouth alone, but by the example that we set.

The Lord help us, brethren, to be true to our obligations, to live according to our teachings, and to seek his guidance, because without it we shall make mistakes, serious mistakes, we shall fail many times, but if we can only enjoy the companionship of the Holy Spirit, which we may obtain if we fulfill the conditions necessary to get it, then we can teach acceptably, both by precept and by example, which may the Lord help us to do. I pray, in the name of Jesus Christ. Amen.

STEPHEN L RICHARDS

(Continued from page 667)

you know that they want to come back to wholesome education, to good opportunities for making a living, and to mothers and fathers and brothers and sisters and dear friends whom they prize more than anything else in the world, and of whom they proudly boast as being the finest, the sweetest, and the most exemplary of all people in the earth.

Now, my first appeal to you young men and women is not to disappoint these gallant fellows who have gone to defend your liberties and the things you prize most. They are counting on you, and I think an enemy bullet would not hurt your soldier brother more than information telling him that in his absence his sister had forsaken the high ideals that he ascribes to noble womanhood, or that his brother had been a cad and lacked the courage and manhood to maintain standards of truth and honor. Young folk, you cannot, you will not, be guilty of such treason against your fighting brothers.

Is it not treason to betray the cause these soldiers support; to turn liberty into licentiousness, to mock the God of the land, to violate the high principles upon which the republic was founded? In the long run could any traitor do more damage than those who violate the sanctity of home, the purity of womanhood, and otherwise corrupt the morals and honor of our national life? You are to live in this country and with society longer than some of us, my young friends. It will be a great source of regret to you, for all your lives to come, if you do not make it a good and decent place to live in.

Now, I do not wish to dwell on the gloomy side of the picture. There is unfortunately much discouraging in-

formation and statistical data which might be presented, but I pass over these items because I indulge the confidence that when my young friends of the church come to realize the opportunities that lie ahead of them they will devote themselves to making preparations for the future. It is of these opportunities and this preparation that I wish to speak briefly.

Every young man and many young women of the church can look forward to missionary experience. The church is essentially a missionary church, its chief objective being to proclaim and establish the gospel of Jesus Christ among men. As I said before, foreign missionary work has been carried forward largely by young people. At the present time very few young missionaries are in the field and in the course of a few months almost none will be left. It is possible that a good many young men who would, except for military service, have been available for missions, may never now have that opportunity. Upon their return from the war many will take on family responsibilities and be unable to leave their homes for missionary service. In these circumstances, we must look to the group to whom I now speak—young men of pre-draft age and some of our young women to be our principal missionaries in the near future. I most earnestly hope that this group will prepare themselves for the service. In this preparation I see three chief items which I shall mention.

First, young men and young women should make financial preparation. Many are now receiving high wages. I know of nothing better to do with any excess money than to save for a mission. Such purposeful saving will accomplish several things. It will deter excessive spending. It will reduce the temptations which come with excessive spending. It will establish thrift habits. It will retard inflation. It will put purpose into earning, and it will ultimately bring great blessings to many people. From the reports which have come on young peoples' earnings, I feel warranted in saying that many hundreds of missions could be totally or partially financed by a consistent practice of saving for that purpose.

In this respect, I should like to reinforce counsel which has long been given to parents to pay their debts and put their houses in such financial order that they can contribute to the proclamation of the gospel and the support of missionaries. I will remember numbers of families in the days of economic stress whose bondage in debt and financial difficulties made impossible this worthy attainment for many a Latter-day Saint home.

It is readily conceivable that after the war the church may have need for and opportunities to use far more missionaries than it has heretofore maintained in the field, although previous numbers have been very great. New

fields of labor may be opened and a more kindly reception offered our missionaries in many parts of the world. Some influences which have heretofore made our entry into countries and among peoples almost impossible may be broken down. I feel that the opportunities of the future may tax our missionary resources to a much extended limit. May all be prepared when the day comes.

The next item that I urge is education—education to expound the true principles of the mighty cause we have the honor to represent. This education comprehends school learning, gospel understanding, and spiritual development. Boys and girls who contemplate a mission should neglect no opportunities which their facilities afford to acquire good study habits and as much knowledge of history, man, and the universe as they can possibly secure.

I wish to lay stress on the knowledge of gospel doctrine and principle which every missionary should possess. It is true that with the adaptability of youth many missionaries secure a good working knowledge of the gospel after they reach their mission fields. Unfortunately, however, a good deal of time most valuable to the missionaries and those whom they serve is lost in so postponing gospel education. With the facilities which the church maintains, this equipment could be had before the missionary leaves home. If he would avail himself fully of opportunities offered in priesthood quorums, Sunday Schools, Mutual Improvement Associations, and other activities, he could if he would, be prepared to present the distinctive messages of the restored gospel clearly and impressively before he reaches his field of labor. He could have practice, too, in the exposition of the gospel, for he would be welcomed into the ranks of those who carry the gospel to our neighbors within the stakes of Zion. Such education and practice would save thousands of dollars expended for missionaries' maintenance during the learning period of their mission. On this matter of gospel education, I should like to ask a question. Will the election, which we are told each one of God's children is to make as to whether or not he will receive the gospel of Christ, be binding upon the one who makes it unless the principles of the gospel have been adequately presented to him clearly and understandingly? I know of no way to secure a presentation that will suffice except through preparation and testimony.

THAT brings me to the final item in a missionary's equipment—testimony and spiritual influence. Before missionary experience is attained it may be difficult to establish these essentials in the minds and hearts of youth. I shall have to get my young friends to take the word of those who have had opportunity to observe the missionary process, that the spiritual influence of the missionary is the most important converting factor at his disposal. Now)

(Continued on page 719)

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STEPHEN L RICHARDS

(Continued from page 717)

spiritual influence is the product of disposition and living. No one ever acquires it who does not want it and live for it. It is in reality the spirit of God manifest through man. We often call it testimony because it is characterized

with Paul that prophecy is a wonderful gift, one that should be sought, for the gift of prophecy is the gift of revelation and may be received for the personal guidance of each member of the church. I also think that the gift of discernment is a gift everyone should seek, so that we may not be deceived. If we have the spirit by which we can discern the hearts of men, and the doctrines of men, and interpret the inspiration of the Lord, then we will not be

He looked to the eastward and saw the cities abandoned by the Saints. He jotted down in his diary a statement something like this:

Our homes, our orchards, our farms, our schools, our churches, our temple, and our public buildings, we leave as a monument to our patriotism, our toil, our devotion, our industry, our integrity, and our honesty of purpose.

And he might have added, "our faith."
(Continued on page 720)

Assistants to the Twelve,
left to right: Nicholas G.
Smith, Alma Sonne, Clifford
E. Young, Thomas E. McKay,
Marion G. Romney.



by a deep and abiding conviction of the existence of God and the truth of his gospel. It is the expression of perfect faith and a sincere love for God's children. If our young people could but know this truth, I am sure they would strive for it.

To secure spiritual influence is not a joy-killing operation. It is a mistake to think that it robs youth of the zest and beauty of young life. It puts only one limitation on all the aspirations and desires of youth, and that is to do nothing that is not good. Experience, as well as divine principle, has taught us that there is no enduring happiness except in goodness, and the church seeks only the lasting happiness of its young people, as well as the old.

So I say to my young friends everywhere—enjoy the happy days of youth. Live life joyously, beautifully, unmarred by the ugliness of sin. Show to the world what good, wholesome living will do for the oncoming generations. Demonstrate your gratitude for good homes, loving families, and great opportunities and prepare for happy days ahead when the army of liberators shall have won the victory and broken down the barriers so that you may go forth as an army of peace and good will to invade the countries of the earth and take to men everywhere the pure, restored gospel of the Lord Jesus Christ. God keep and preserve you for that great and holy mission, I humbly pray in Jesus' name. Amen.

JOSEPH FIELDING SMITH

(Concluded from page 666)

for the benefit of those who love me and keep all my commandments, and him that seeketh so to do: that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. (D. & C. 46:7-9.)

In conclusion, I will say that I agree

deceived. Again the Lord has said, "And whoso treasureth up my word, shall not be deceived." This does not mean merely the reading of the word, but that we put it into practice.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

ALMA SONNE

Assistant to the Council of the Twelve

Address delivered at the Sunday
morning session of the 114th
semi-annual general conference,
October 3, 1943,
in the Tabernacle

My brethren, I am full of fear and apprehension as I face this large audience of church leaders. I have been deeply touched, as you have, by the stirring messages which have come to us in song and in sermon. I have been trying to summarize the messages which we have received, and as I have done so, the words of Jesus have come to my mind with force and persistence:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

The Master's words never grow old and trite. They come with the freshness of today, and are never outworn and obsolete. They are always vital and timely. I have seen men grow wealthy and influential in worldly things and at the same time grow exceedingly poor in spiritual things. I do not discount material achievements, but deplore the acquisition of such power and influence at a loss of the higher goal in life.

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stir and you have ...
2 pints Mapleline Syrup
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ALMA SONNE

(Continued from page 719)

With Brigham Young first things came first. He knew there were things, even more important than lands and homes and worldly comforts, things like freedom, the right to worship, the right to grow and develop under the inspiration and guidance of Christian ideals. What better testimony could he give of their integrity and their faith? Here was the workmanship of their own hands. Here were the fruits of their labors, the results of their strivings and sacrifice and struggle. All of it they placed on the altar rather than compromise, and rather than forsake their standards and the guiding principles which sustained them.

I read an article recently, written by Geroge E. Sokolsky and appearing in *The Deseret News*. He discusses the Bible as a guide to human progress. Said he:

I am sure that one of our major difficulties, and when I say "our," I mean the whole of mankind, is that we have lost guidance, moving rapidly without compass, for the man without guidance lives in a vacuum, nothing has come before and he can find no road to the future. I turn to the wisdom of the ages, and find there a transcendent comfort, for those who would destroy are a multitude, but the builder is often and wearily alone.

The wisdom of the ages to which he refers is the holy Bible. History has proved that humanity needs guidance and enlightenment. Without guidance

GENERAL CONFERENCE

man is a law unto himself. He falters and fails. There are signposts everywhere, but men, in their eagerness to pursue their own course, pass them by. God knows his children. He has made provision for their safety and their security. Christ's gospel is the beacon light to guide humanity. It points the way of salvation. It has come to earth in its fulness to lead the children of men back to God. The true end and felicity of man lay in the enjoyment of God's favor, and his saving power.

Joseph Smith brought to light a great revelation given to Abraham of old. "We will prove them herewith," said God to Abraham, "to see if they will do all things whatsoever the Lord their God shall command them, and they who keep their first estate shall be added upon, and they who keep their second estate shall have glory added upon their heads forever and forever."

Divine guidance for a wise and holy purpose is thus assured to Abraham and his children to the latest generation. One of the most powerful sermons ever delivered by man was preached by Peter to the Jews on the day of Pentecost. It was persuasive and convincing and touched deeply the hearts of the listeners. They were pricked in their hearts and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" It was a cry of despair and remorse, an appeal for enlightenment. Said Peter:

... Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

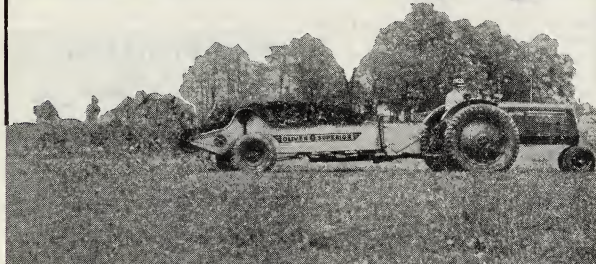
May we heed the counsel and the guidance which we receive as members of Christ's church, I pray, in the name of Jesus Christ. Amen.

HAROLD B. LEE

(Continued from page 675)

"I took out my little bottle of consecrated oil, and there before the gaze of all, because there was no chance for privacy, I anointed his head with oil, by the authority of the holy priesthood. I blessed him that he might be made well. I took him into the hospital tent for the care that he so much needed, and returned back to the other wounded men. By a strange coincidence I found the next boy that I approached was likewise one of our own Latter-day Saint boys, and I asked him the same question, "What would you like me to do?" and he replied, "I'd like a cigaret." I said, "I think I could get you a cigaret," and as the boy started to smoke the cigaret I said to him, "Son, are you sure there is nothing else you would like me to do for you now?" Tears filled the boy's eyes. He said, "Yes, there is, doctor, but I'm afraid I am not entitled to ask for what's in

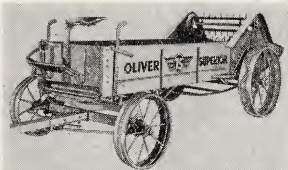
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my heart. I wonder if the Lord would have a blessing for me. Would you administer to me?" I said, "We'll leave that for our Heavenly Father to judge. If you want a blessing, I shall be his servant in asking the Lord to give you that blessing."

I ask you, my brethren, what condition are our boys in? What part have you played in preparing them to partake deeply of the streams of eternal life? A great missionary work is going forward under the guidance of the church today among these forty thousand Mormon boys out in armed service. In this missionary work, under the authority of the priesthood, they have been organized into M.I.A. groups and have been prepared to partake of these things which our Lord has for them.

On my desk I have a picture of a group over in New Guinea who are holding a sacrament service. Their rifles are across their knees, which evidences the fact that they are on alert and expecting attack any moment. I read in a letter how down on the Midway Island our boys likewise gathered around to hold sacrament services. Said the boy writing this letter, "... because we felt if the church could come that close to us we would feel better and our minds would be relieved." And when I read the story of the boy who, with five companions flew over in a plane, by permission of their commanding officers in Sicily, to administer to one of their sick comrades who had been severely wounded, when I read of a boy getting the names of our boys who had been killed in this last campaign down in Italy, securing the places where they were to be buried or had been buried that he might go there and dedicate their graves; when I read of the stories of their holding Sunday services out in the olive groves of that place, their songs rending the Sabbath air, I remember the words that have come from our Father:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9)

I can't think of the work being done among these boys, and the results therefrom, without remembering that if there be thirty-two thousand Latter-day Saints in the war-torn countries of Europe as has been stated in this conference, approximately fifty percent of these live in the nations we now call the Axis powers. If the same percentage of boys have been called from among the Saints there as have been called here, there are probably no fewer than seven or eight hundred of our Latter-day Saint boys who hold the priesthood bearing the arms in those nations we call our enemies. Oh, I pray that the channel of communication will be opened to those boys whom we can't reach with M.I.A. organizations, to whom we can't send books, to whom

we can't give the ministrations of the priesthood. I pray God that he will save our boys in those countries who perhaps are no more guilty of wrongdoing than our own loved boys in this country, and yet are suffering the pangs of a terrible war.

I MET a young girl over at the Lion House last summer where I had been speaking to a group of a hundred and fifty or two hundred girls who had come to Salt Lake City from outside of the city for work here. After the meeting, this young girl came up to me, with a sparkle in her eyes, and showed me a picture of a handsome soldier boy down in Australia. From behind his picture she took out and unfolded a paper that proved to be his baptismal certificate. She said, as she filled with emotion, "I left that boy six months ago—I thought, never to see him again, because I told him that I could not be married, except it was in the temple of our God, for time and eternity. He was not a member of the church, but after he left he began to think, and he began to study. Six months have gone past, and on my birthday he sent me this and says in his letter, 'I am now preparing myself, so that when I return I can be sealed to you, my sweetheart, in the house of the living God.'"

There was a girl who had drunk deeply from the fountain of spiritual waters, and hers will be a well of living water, springing up unto everlasting life. And so we might go on.

Latter-day Saints, you bearers of the priesthood, and leaders in Israel, may we see to it that the streams that guard youth, that guard our homes, are kept unpolluted, because of ever-watchful care that we shall exercise in this trying day. May we be not unmindful of the counsel of our Father in these fatherly words:

... provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (Luke 12:33-36.)

And then, again in our day:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither for the life of the body; but care for the soul and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (D. & C. 101:36-38.)

God bless us to seek always the face of our Heavenly Father. May we without fear, even unto death, protect the fountains of truth, and if it need be in this day that our lives be given for the protection of that truth, may we do so willingly and with the seal of approval

(Continued on page 722)



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HAROLD B. LEE

(Continued from page 721)

of our Heavenly Father upon us, I pray humbly, in the name of the Lord Jesus Christ. Amen.

CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

Address delivered at the Sunday
afternoon session of the 114th
semi-annual general confer-
ence, October 3, 1943,
in the Tabernacle

I REJOICE with you in the attendance of this conference. I cannot recall, in my recollection, at least, where there has been held a conference of the church when there has been such a uniform spirit of cooperation and good will. It seems to me that there has not been a jar of any kind, there has not been anything that was not compatible with the spirit of our Heavenly Father. I am sure we will go away from this conference built up in our faith and strengthened and renewed.

It was said here last night, by Brother Joseph F. Smith, the patriarch, that we have had evidence of the divinity of this work in the testimonies that have been borne and the things that have been said. That is true.

There are other things, however, that bear witness of the divinity of this work. We who come from pioneer parents have been and are appreciative of the faith of those who made possible the settlement of these valleys. As was suggested here yesterday, we point with pride to some of the monuments that have been erected: the Nauvoo Temple, the Kirtland Temple, the great temple on this block, this building, all of these the products of poverty and hardship, and yet the products of a great faith and devotion to the church and to the work of the Lord.

As we think about these things, we are inclined to hold them perhaps a little above other evidences that we may have had. We sometimes like to live in the past; we like to think of the past, and in so doing, we magnify the past, sometimes to the disadvantage of the present.

It is not my purpose, nor I would not, for the world, say anything that would in any way detract from the magnificent work of those who have gone before. There is no one, I am sure, that has any deeper appreciation of a faith that has come down through a pioneer parentage than have I, but I have been made conscious, my brethren, of the magnificent work that is being done in our day.

It has been my privilege—and I regard it as a rare privilege—to travel in some of the stakes of Zion, and I have seen evidences which to me are just as

GENERAL CONFERENCE

great, which reflect just as strong a faith, as any evidences of the past. It is true that the conditions of a generation ago were different from what they are now. There was not the wealth, the material wealth, but there was a great faith. There were not the same kind of temptations and the same kind of allurements that are had today, but there were hardships, there was necessity, and there was poverty. There was persecution, and sometimes men and women had to give their lives for the testimonies that they bore, and all of these we appreciate and value, and we thank the Lord for them.

So I repeat, there are evidences today that are just as great. May I, just for a moment, recall some of the things that have tremendously impressed me?

Two weeks ago I had the privilege of attending conference in the Farmington Ward in the Young Stake. We participated in the dedication of a meetinghouse, a lovely little chapel that was begun six years ago, when the ward only had a membership of fewer than one hundred souls, when the families there were largely in debt, and the economic conditions were not good.

Two weeks ago that chapel was dedicated, having cost \$40,000. There are now three hundred and fifty members in the ward, and the little chapel stands there as a monument to the thrift and the industry and, above all, to the faith of those people.

In that same stake it was my good fortune to meet with a little group of some of the Lamanite brethren who live down there and who are being directed by President Ralph Evans—one couple in particular, a Brother and Sister Palaca, faithful, and true, and devoted. Sister Palaca goes out with a little pressure cooker that has been provided for her, and among the Lamanite women she teaches them how to can their vegetables and their fruit, and how to make quilts, according to the Relief Society way.

As I saw this, and as I felt the spirit of it, and as I caught the spirit that was back of the erection of this little chapel, I could not help feeling here again is an evidence of the things that have been so potent in this work since the beginning.

Then again I thought of the various activities that are going forward throughout the church, inspired as they are by the desire to carry out the great Welfare program of the church.

I had the privilege of visiting and inspecting the plant at Cedar City, a credit to the church, standing out as an emblem of sacrifice and devotion. It is a lovely building. The bricks in it were made by the adult members of the Aaronic priesthood, and they are a credit to any building. It is not so much what the building cost, but it is what is back of it; and as I went through that building with President Palmer and his associates, I thought: "Here again

THE IMPROVEMENT ERA

SUNDAY AFTERNOON

is reflected the spirit and devotion that have been a part of the church from the beginning."

As I listened to Brother Kimball here Friday, I thought of the achievements down in the Arizona region, when a few years ago the little wards of Verdin and Duncan, Mt. Graham Stake, were virtually wiped out by flood. Promptly the brethren of the Arizona region, the stake presidents, were called together, and through a magnificent co-operative effort they did that which our fathers and our grandfathers used to do, that we hold up today as a sacred heritage.

These examples, my brethren, are but a few of hundreds of such that are going on all over the church. There is evidence everywhere of that faith and devotion, and it is not only in the spoken word, but it is evidenced in the doing, and I thank the Lord that the church today has in it that same wholesome attitude of faith and devotion, and consecration.

As our children look back, they will see in the achievements of today in the stakes and wards of Zion the same thing that you and I see in the achievements of a generation ago. And after all, are they not the things that really give power and strength to this great latter-day work?

We sometimes measure our blessings by a temporal standard. We frequently hear it said that we are blessed in these days more greatly than ever before, measuring our blessings by the temporal things that we have—wages are up, crops are bringing high prices, and there is plenty of money, seemingly, everywhere—but I am not sure that those are the blessings we want to emphasize. I am not sure but what in these blessings there may be great danger. If we, however, can preserve the spirit of sacrifice and the spirit of devotion that have characterized our people, then we need have no fear, because those are the attributes that endure.

I was tremendously impressed with a statement that was made by Eddie Rickenbacker, in making a report in Washington on his return. In describing his harrowing experience with his associates in the Pacific, he explained how, as they became conscious of the fact that they would have to make a crash landing that might prove fatal, in their hope they could so guide the ship that time would be given for them to get into the lifeboats, and how, he said, they threw overboard everything. They had many valuables, registered mail, much of great value as far as this world's goods are concerned, and yet, he said, "We threw over everything, because, gentlemen, we learned then and there that *things* have no value."

So, my brethren, "things" have little value to you and me; because these heritages, these evidences of devotion, these evidences of faith that we see

everywhere in the stakes of Zion, these monuments built by our forebears, these are the things that stimulate us, that give us encouragement, that build us up, and make us realize that God our Father is back of this work, to sanctify to the good of his cause the efforts that are put forth in sacrifice and in devotion, that we see in evidence in all the stakes and wards of the church.

May God help us that we may appreciate these things, I humbly pray, in the name of Jesus Christ. Amen.

ANTOINE R. IVINS

Of the First Council of the Seventy

Address delivered at the Sunday afternoon session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

My dear brethren, if I say anything to you that will be worth while this afternoon, I shall need your faith and prayers, so please extend them in my behalf.

Most of the month of September I spent visiting the North Central States Mission, in company with President Richards, his wife, and my wife. I bring to you, who are the fathers of those missionaries, their greetings, and the report that they are all well and happy, and doing an excellent work.

I went into that mission to find, as I went from place to place that I was asked to meet people who are not of our faith, in numbers equal, almost, to those of the converted members resident in the branches. I was faced with the problem of explaining to them why we are there, and why we are working in the world as we are.

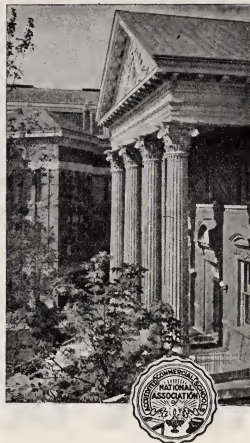
I wonder if it would be well for us to think occasionally about ourselves in that light, what we want to tell the world. Many of you who are here today are missionaries in the stakes of Zion, and you are faced with that problem likewise.

As I faced those audiences, I felt impressed to bear testimony to the restoration of the gospel in this day and age. I remembered that Christ told Peter that he would found his church upon the testimony that he is the Son of God. I remembered also that when the Prophet Joseph Smith was alive that the world appeared to have a very hazy idea as to the personality of God. They were shocked and surprised when that lad told them that he had gone into the woods to ask God for wisdom, and that both God the Father and Christ his Son had appeared to him, in vision, and that he saw them as glorified Beings.

The world was shocked to think that God, after all, might have a personality of that kind; and generally speaking, I believe, that idea is not to this day accepted, for they rely upon a certain

(Continued on page 724)

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ANTOINE R. IVINS

(Continued from page 723)

scripture in the New Testament which says, "God is a God of spirit," and they say: "All the world knows that spirit is immaterial."

I called to their attention the fact that the Prophet Joseph Smith teaches that there is no such thing as immateriality in the world, and that even spirit is matter, and substance; and if God is a God of spirit, and if spirit is matter, then God is material, and thus can have

a definite form. The scripture which says that God created man in his own image, is a real and true scripture, and when the Prophet Joseph Smith was given that wonderful blessing, he saw God in his true form.

WHILE we worship God the Father, his Son Jesus Christ and the Holy Ghost, we have a different idea as to their personality and being from that which the world at large possesses. It was the restoration of that truth, among others, that was essential at that time.

GENERAL CONFERENCE

When we tell the world that they have gone astray, we do nothing more than quote the words of Christ our Lord to the Prophet Joseph Smith, and there is no egotism on our own part when we say it. We accept the responsibility of that announcement in humility and faith.

I found that there are many people who are blessed with that interpretation of God, even among those who are not of our faith. They are pleased with the thought that God can be real, that there is no confusion in that scripture, after all, but that he is a definite personality. I taught them our method of faith in that type of God.

I believe as our many friends who have come amongst us here inquire as to why Mormonism, that that, perhaps, shall be our first explanation: that God is real, and truly a being, and that he has restored the gospel.

Then I taught them that the priesthood of God was restored through the instrumentality of heavenly beings, and that we are the custodians of that priesthood, as we were told by Brother Richards in his address here at this conference. I taught them faith and repentance and baptism.

The law of repentance is a law that is ever active among us. I read that there is nothing so apparent to man as his own imperfection, that life is a struggle to reduce that imperfection. No man can compare himself with his ideals and be proud or haughty. The proud and the haughty are only they who compare themselves with more unfortunate people than they. There is no place in the heart of man for pride or arrogance, and there is room, every day that we live, for repentance on the part of man.

Repentance is the recognition of improper ways of living, the resolution to depart from them, and the final putting in the place of those bad ways of life the correct and superior method of doing things. And if there is ever a day in the lives of any one of us when that type of repentance does not have place, I will be surprised.

When God told certain of his servants, through the Prophet Joseph Smith, that the thing they could best do for their own spiritual welfare was to cry repentance to this generation, he knew exactly what he said, and repentance is the thing that we most need, all of us, every day of our lives.

ALONG with the law of repentance comes a law of forgiveness. We are told that though our sins shall be as scarlet, if we repent, honestly and sincerely, and do them no more, we shall be washed as white as wool.

Now, repentance brings that forgiveness. There are too many of us, however, who, when we say that we forgive, forget that forgiveness means the washing away of our remembrance of those things. Forgiveness avails a man nothing, so long as we who pre-

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tend to forgive hold before our eyes when we consider him, his past record. If we are going to forgive a person, being convinced of his sincere and honest repentance, offer reinstatement and forgiveness, we must forget. We must accept him as of today, with a clean heart and an honest motive, and we must give him his opportunity.

I believe that it is in that spirit that God accepts of us through repentance, and that he will actually forget our offenses against him if our repentance is sincere, and our future conduct honorable and upright, such as to justify his confidence. Wherever you go, you find the past record of people following them from place to place after we have forgiven them. I would ask your indulgence to give them an honest "break." That is what repentance means to me.

And then we have to teach those people in the world the necessity for baptism, and our method of baptism, which is not unique with us at all, because it was one established by Christ, and it has persisted in certain quarters of the world. But baptism by immersion for the forgiveness of sin, the remission of sin, is a cardinal principle with us. The why and the wherefore, we leave with God, for Christ has said it is necessary. "Whomsoever ye baptize shall be saved," and whoever is not baptized and rejects the teaching will be damned.

It is essential, because Christ has said so.

The symbolism is an interesting study, and means much to us. It is only necessary because Christ has said so, and God established it from the beginning as a principle of redemption for mankind.

These and many other things we had the pleasure of testifying to these good people, and we hope that we did them good. We know full well that we ourselves were benefited and blessed, and I feel that these are cardinal things that we should contemplate every day of our lives. If we are sincere in our testimony, such contemplation will benefit and bless us, and make us better.

The strength and the power of this church is in the testimony of its members, for Christ said, "Upon this rock I will build my church"—upon the testimony that he is the Son of God. In every generation and every place where the church has been established, it has been introduced by that testimony, and so long as that testimony was retained in the hearts of the members and followers of Christ, strength and power and vigor characterized the organization.

If there ever comes a time that the members of this church shall fail in that testimony, the church will go down to destruction. Fortunately, Christ has told us that he will never take it from the earth so long as we are faithful, and my faith leads me to believe that there is

the power within this church to maintain that testimony in vigor and strength; and that God will keep us all firm in it, I pray, in the name of Jesus Christ, our Lord and Redeemer. Amen.

JOHN A. WIDTSOE

(Continued from page 669)

MEN must also understand the plan of salvation, the meaning of life, to find peace in their own hearts, and to help establish peace on earth. I remember the hostile British officer who attempted to prevent my entrance into Great Britain because I was a "Mormon." In the ensuing conversation he said finally: "If I admit you, what will you do in Great Britain?"

I answered: "If you admit me, I shall, to the best of my ability teach the people of Great Britain how to win happiness in this life and the life hereafter. I shall tell them whence they came, why they are here upon this earth, and where they are going after death."

The uniformed man, a long-time servant of the empire, looked at me in astonishment. "Can you answer these questions? All my life I have sought answers to them. No one has been able to answer me. Please teach me."

He was not at peace; he was uneasy in his heart.

I remember the aged widow in southern Utah, a convert from England, who had left a cultured home to begin the pioneer toil of building an empire here

(Continued on page 726)

Congratulations to *The Era*...

All Utah, all the intermountain region, may well be proud of the record made by The Improvement Era in attaining its 46th year of continuous service to its readers. In that period many publications have come and gone. The Era, however, has not only flourished through nearly half a century but has become one of the outstanding periodicals in America.

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(Continued from page 725)

in the western desert. She told of her struggles and sacrifices, of the pains of her days and years. When she had told the story, one to bring tears to my eyes, I said to her, "Sister, yours has been a hard life; you have sacrificed much. Let me ask you, if you were a girl again in England and could look down the coming years, would you do it again? Would you accept the gospel and face the life that you have here lived?"

The old lady, in her eighties, got up from her chair, looked me in the eye: "You ask me, would I do it again? For that which the gospel has given me, I would do it over again ten thousand times." She had found peace. Her heart was at ease.

There is no time to discuss further the method by which individual peace may be won, but it may be added that the seeker after peace must forget himself in the search. The art of placing the cause above oneself is of first importance if peace shall grow in our hearts. Whenever we place ourselves before the cause, we are, in the words of President John Taylor, in the hands of evil. Then peace disappears.

LET me say one thing more. There is a statement in the Doctrine and

Covenants, which I have read with many a sober thought:

... every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. (D. & C. 45:68, 69.)

"They shall flee to Zion for safety."

That I believe does not mean a geographically limited place, but a place where the pure in heart dwell, for they are Zion, and out of that Zion consisting of the pure in heart shall go forth the force and power that will bring peace to pass upon this unhappy earth.

We are Zion; we say we are; I know we are. We are under the tremendous commission so to live, so to establish peace in our own hearts as to make our companionship, wherever we are, a society to which the suffering, the uneasy, those without peace, in all the world, may flee for safety. Truly a tremendous obligation rests upon the Latter-day Saints.

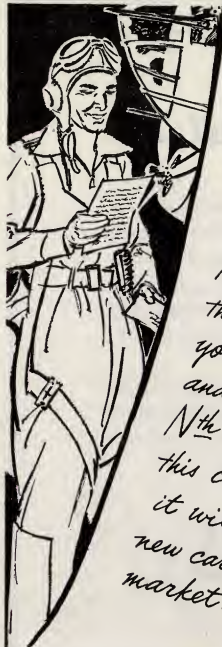
Our patriarch spoke last night of this people being as a leaven. We know that to be true. We are as a leaven to all the world. That is why the "minority" of which he spoke does not count. Future, lasting peace is not a question of majority or minority, but of the power of the leaven. The leaven

may be weak. Sometimes it needs to be strengthened. That is our problem, especially the task of leadership, to strengthen among our people the leaven of peace, the gospel of peace, so that out of our very presence, out of our hearts and faith, something radiates that will touch the hearts of all who are seekers after truth, who are lovers of peace. As such people gather to us, if we do our duty, they will be blessed and find that which they seek, and with us help establish upon earth the kingdom of peace, which is the kingdom of heaven.

At this moment I am looking into the faces of the leadership of the Church of Christ. We have had in this conference a wonderful feast of good things. Seldom have I felt so spiritually fed. Shall we go back now to our homes and to our labors and take all the truths that we have received, and convert them into a message of peace wherever we go. Let us do so. Remember that

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

My message to you, and my plea with you is that each one of us, in behalf of himself, his flock, the world, will constitute himself a peacemaker, be-



Being motor-minded as you are, thought you'd be interested in this ad that Mother clipped from the Express. It made us stop -- and act! Because our car isn't used much these days, we had the idea it could come to no harm. This appears to be all wrong. Because of infrequent use and slow driving, the ad says that acid tends to corrode the engine -- (which I'm sure you'll understand). So, we've followed Conoco's advice and are keeping the engine oil-plated with Conoco Nth oil. We're doing everything possible to make this car last until you get back, for I'm sure it will be some time before the new cars are on the market. And the

ginning with his own heart, to cleanse it, to make it fit for the abode of peace.

May God so help us and bless us, I pray, in the name of the Lord Jesus Christ. Amen.

NICHOLAS G. SMITH

Assistant to the Council of the Twelve

Address delivered at the Sunday afternoon session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

BRETHREN, I need your help. For the first time in thirteen years we have had our whole family together for the past two days, and they have been greatly concerned about me. My wife said: "Daddy, I hope you are thinking." But how can a man think, when he has been waiting for what I have been expecting for three days?

This church, to me, means everything. It is my very life. All my happiness, all my desires, have been wrapped up in it. I have known the brethren; I love them, and I appreciate the opportunity of being permitted to work with them and associate with them. I realize that our actions sometimes are misunderstood—the things we do and the things we say. As leaders of this church we should be very, very careful.

A few days ago we spent most of the day in the temple. Nearly all of the general authorities were there. As we walked in a body back up South Temple Street to the church office building, and repaired to our several offices, in one of the offices a telephone rang and a woman's voice, using the name of the Lord in vain, informed the one who was answering that she had seen these men going up the street, that she had never committed a sin in her life, but that we were something that is unspeakable over this microphone.

I thought of what we had been trying to do in the temple, to prepare ourselves that we might be better servants, that we might be better able to help that woman and all other souls who will but give ear to the teachings of the gospel of Jesus Christ.

The experiences that crowd in upon our lives are the things that make us big or small. We learn through these experiences. Methinks the greatest thrill that ever came to me was some years ago when I was permitted to attend a meeting of the Chamber of Commerce in the city of Reno, Nevada, made up completely, of course, of non-Mormons. President Heber J. Grant was to be the speaker, and as he walked into that chamber, every man there stood upon his feet and with respect in his heart stood quietly until the president had taken his place.

I had never seen that before, in our

(Continued on page 729)

SOMETHING TO BE THANKFUL FOR

Though war reaches into every corner of the earth and casts a shadow across each door, Americans still have much to be thankful for. "Blood and sweat and tears" serve only to make us realize more keenly the blessings that are ours ... the sacred rights our men are fighting to save.

It's a time to show appreciation ... by giving unstintingly of our efforts to the cause of Victory ... by sacrificing freely to help supply the needed guns and ships and planes.

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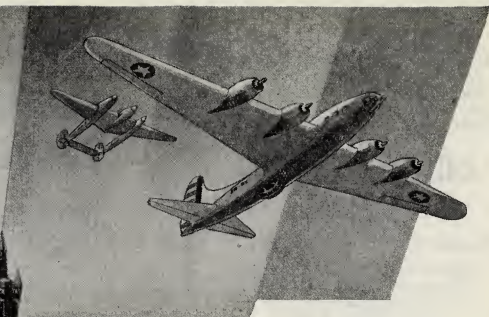
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Rio Grande



NICHOLAS G. SMITH

(Continued from page 727)

organizations or congregations, and it thrilled me to the fingertips.

Friday, Saturday, and today, as the leaders of the church stood as President Grant entered this building, it thrilled me to know that we, too, now are beginning to appreciate this man who has been the servant of us all. God bless him, that he may be strong and healthy and live yet many years to be our leader.

Not so very long ago a young man whose duty calls him to go to different parts of the United States, had occasion, after visiting up near the Canadian border, to return to Washington, D.C., but a storm came up and forced him and his associates to remain somewhere in Pennsylvania. It was near a C.C.C. camp. The C.C.C. boys were just ready to have their evening meal. The day was cold, and coffee was served, of course, to all of those who were seated around the tables. This young man thought that inasmuch as it was cold, and he was cold, and the coffee was hot—he had never been a drinker of coffee, he had never even seen it nor smelled it in his own home—he thought he would warm up a bit with a cup of coffee, and so he drank it.

Sitting at the side of him was a young C.C.C. lad, and they got into conversation, and the boy wanted to know where he was from. He said he was from Utah. The boy said, "Are you a Mormon?" The young man said, "Yes," and the boy said, "You are not a very good one, are you?"

This young man had paid thousands of dollars in tithing, and felt that he was a good Mormon. He believed in the Word of Wisdom, and he lived it. But here was an occasion where he thought he would not be known, and he might perhaps warm up with this beverage, only to find out that sitting next to him was a boy who had worked in a C.C.C. camp down around St. George, and knew the standards of the Mormon people.

This young man said that this was the most effective lesson of his life. He vowed that he would never again break the Word of Wisdom.

Brethren, none of us who holds the priesthood and the right of leadership in this church can get so far away but that there will be someone who will know what we are doing. We cannot hide our sins.

I have heard many complaints about leaders who do these very things of which I have been speaking—not occasionally, but very often. What a mark they leave upon the minds of those who see and observe!

I AM grateful for the privilege that has been mine to be a missionary. I am receiving letters from missionaries who

are now scattered all over the world. Recently one came in to see me. He had been stationed at Tampa, Florida. Upon his arrival there the chaplain became very much interested in him, because of his ability, and he said to him, "I wonder if you would be willing to be my assistant here?"

Elder Lorin Folland said: "I will be very happy to do that, but you know, I am a Mormon."

The chaplain said: "A Mormon! My gracious, you mustn't say anything about that to anybody else. Keep that a secret. But you do what I tell you to do."

Elder Folland began to do what he told him to do. The chaplain became a little inquisitive and asked him about himself. He is a lad that I had sent up to labor in Alaska, and he spent one winter there in the branches of that great country, teaching the gospel to the people of Alaska. He had a testimony. Finally the chaplain was so interested that he got the whole story and published it in the army bulletin, telling of this Mormon missionary who was his assistant.

A few days ago this missionary walked into my office, and said, "You know, president, that chaplain was moved away, and I assisted three or four of the chaplains that were in charge down there. I received a letter the other day from my first chaplain, and he said in the letter, 'The place where I am now assigned to work is under a commanding officer who is a Mormon,' and he said, 'I feel strength in knowing that I have a man of God, a witness for God, as my leader.'"

I do not know who that man is, but I trust that our Heavenly Father will so move upon his soul that he will desire to live the gospel and be an example to the many men who are laboring under him, and especially to that chaplain who has such confidence in us as a people because of my missionary.

One of my lady missionaries felt impelled to join the Waves. She, too, was selected to be the assistant to the chaplain. She could not sing the Methodist and Presbyterian songs very well, so she got a book of the songs of Zion, and began to teach them to this great group of girls, over three hundred of them. She said to me, "You know, they can sing our songs as well as we can."

Recently the newspapers in Chicago sent the reporters over to see this group of three hundred Waves with the purpose of interviewing the three outstanding Waves, and they selected this Mormon missionary as one of the three outstanding. In her letter she said, "President, they didn't care anything about me, but they were interested in my ideals. They wondered why I didn't smoke, and why I didn't drink." Just one in three hundred—the only Mormon girl there—but she can be depended upon.

One young man wrote me from California: "President, I am right back

(Continued on page 730)

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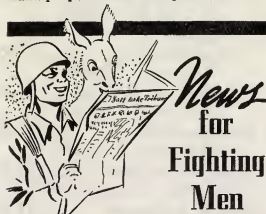


Among the many features of the Sunday Salt Lake Tribune which accomplish a double purpose is the Short Story Contest. This continuing contest provides reading enjoyment and, at the same time, sound encouragement to those ambitious in the field of fiction — another department you will enjoy in your Sunday Salt Lake Tribune.



Arthur Gaeth

World War II has projected many new names into the ranks of those accepted as authorities on the world scene. Found only in the Sunday Salt Lake Tribune is the regular news analysis of Arthur Gaeth. In Europe at the outbreak of Nazi aggression, Mr. Gaeth writes with authority of the struggle in Europe, and its effect on the nations and peoples of that battleground.



From around the world, letters constantly come to the Sunday Salt Lake Tribune in appreciation of a weekly condensation of vital news from the home front. "The Home Front" is the title of this column, in which a thumb-nail sketch of every news field is carried. Clipped by subscribers of the Sunday Salt Lake Tribune, it finds its way to fighting men of this area on every action front.

The Sunday

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NICHOLAS G. SMITH

(Continued from page 729)

where I started, in San Luis Obispo, where I learned to be a missionary, and I am now trying to learn how to be a soldier." He said, "It is interesting. Last night, just as I was ready to retire, some of the boys gathered around and began to ask questions. They wanted to know why I didn't smoke, why I didn't drink, why I didn't go out girling with them." He said, "I began to explain, and finally over thirty of the fellows gathered around me and for hours I was preaching the gospel of Jesus Christ to them."

Well, his best sermons will be his life, of course. The words we say won't count for very much, but the way we live counts for so much. You men are marked men. All of us are. How careful we should be to not give offense, but to bless always.

PEACE will come and can come when we can get the same feeling into the hearts of others that is in our hearts. I have sometimes wondered. Recently I visited our colonies in Mexico. I talked to one of the brethren there and asked

him whom he worked for. He said, "Oh, I couldn't work for anyone. I have a little farm, and I pay the Mexicans to do the work. I pay from twenty to forty cents a day, and they do the work."

I thought, "Yes, all the apples are hanging north of the Rio Grande, and all those people down there wanting a few, but how can they get them?"

Can we be happy, can we be satisfied, if just the other side of the river men work for twenty cents a day, and here our boys earn seventy-five cents an hour. Can peace come that way, or have we got to do something to help the other folks to get a few of the plums?

The sunny road to happiness is easy,

Friend of mine;

You work ahead serenely

And banish care from mind;

The love you freely scatter,

The good you daily do,

The helping hand you proffer,

Brings happiness to you.

God bless us that we may live always near him, is my prayer, in Jesus' name. Amen.

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Address delivered at the Sunday afternoon session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

THOSE of us who are privileged to work with youth are prone many times, in fact most of the time, to admonish and counsel parents in the training of their sons and daughters. In this there is involved another factor of equal importance, namely, the counsel that should be given to children with reference to their attitude toward fathers and mothers. This not alone involves children, young men and women, but us of an older generation.

It brings to mind the children of Israel who had been out of the land of Egypt three months, traveling to the wilderness of Sinai, when the voice of the Lord was heard:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (Ex. 19:4-6.)

Thus spoke the Lord to his covenant people with whose progenitors he made a promise and a covenant that they were to be his chosen people, the elect of the earth, becoming as numerous as the sands of the seashore. But bondage to a great nation of worshipers of false gods became their lot, and the ideologies of worship and life of the Egyptians became a part of the prac-

tices and lives of the children of Israel. Consequently, the Lord delivered them as he said from the fleshpots of the Egyptians and gave them forty years of preparation based upon the ten commandments before permitting them to enter the land of their inheritance, a repentant and chastened people.

The fifth commandment was one of the most basic in the Lord's training of his disobedient children, for upon it hinged the patriarchal order of the family. It is the only commandment of the ten that has in it a promise, a promise of longevity upon the earth to those who obey it:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

In the days of the Israelites, it was the custom for a father to become the very head and ruler of his posterity; his word was law. He was counselor to his children. Although Moses was called of God to deliver the children of Israel from bondage, in lieu of his own father, he sought the counsel and advice of his father-in-law.

All of the ancient servants of the Lord understood fully the significance of this commandment, for the writer of Proverbs declared to the children of his day the following:

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs

THE IMPROVEMENT ERA

SUNDAY AFTERNOON

of instruction are the way of life. (Prov. 6: 20-23.)

Parents were honored and revered not only in the flush of younger years, for the writer of Proverbs again declares:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A son or a daughter who cursed father or mother in the light of Israelitish understanding of the fifth commandment had the following hanging over his or her head:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. (Prov. 20:20.)

Micah, the old prophet, points out in the following passage the reasons for disinherited families and divided households:

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. (Micah 7:6.)

Jesus Christ, our Elder Brother, exemplified in his attitude toward his earthly parents complete compliance with and obedience to the fifth commandment, indicating to the Scribes and Pharisees, upon one occasion, as recorded in Matthew 15, verses 2 to 8, that they were hypocrites in that they had failed to obey the fifth commandment and had taught to the people the wrong concept of it.

A dying Redeemer on Calvary's hill observed the swooning form of his loyal and devoted mother. Mindful of her to the very last, he said to John the Be-

loved, "Behold thy mother," consigning her to the care of John, exemplifying his love and respect for her.

The Apostle Paul declared to the Ephesians:

Children, obey your parents in the Lord: for this is right. Honour thy father and mother: which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

MANY centuries have passed since the days of the Israelites and the Redeemer of the world, but again we submit the question: What about the fifth commandment in this dispensation? Is this commandment still binding upon the covenant people of this day? The answer is obvious, for in the restoration of the new and everlasting covenant family ties, bonds, and relationships in this life and the eternities yet to come are dependent upon the acceptance of and obedience to the immortal commandment, "Honour thy father and thy mother," for the Lord promised the ancients that he would send Elijah the prophet as recorded in Malachi 4, verses 5 and 6:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Since Elijah's appearance to the Prophet Joseph Smith, temples have been erected wherein are performed these binding ordinances which seal fathers, mothers, sons, and daughters together, not only for time but for all eternity. These sealings are valid as far as the eternities are concerned in so far as children honor fathers and mothers. Family relationship in this life will

influence our future eternal associations. Failure to honor parents temporarily will jeopardize anticipated eternal blessings. Israel's God will never sustain any son or daughter who enjoys the privilege of having a tabernacle in the flesh and then casts that father or mother aside who has made this glorious privilege possible. As God's covenant people, the obligation resting upon us to honor fathers and mothers is just as binding as it was upon the children of Israel and the Saints who lived in the days of Christ. If there is one people who should fully understand and comprehend the fifth commandment from a temporal and a spiritual point of view, it should be the members of the restored church of the Lord Jesus Christ.

Consider the sacrifices made by fathers and mothers in the struggle to provide for their children the necessities of life in addition to scholastic and other opportunities. In many instances if these privileges had not been afforded by the parents, the parents would have had enough of this world's goods to live independent of children or other agencies, but because of parental love, personal sacrifices for children have not been too great in the eyes of loyal and devoted parents.

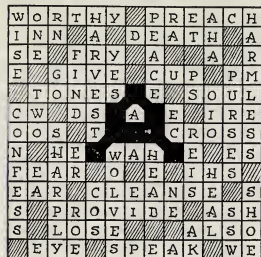
THE servants of Jacob's God, speaking in these the last days, declare again to the people of the Lord to honor thy father and thy mother, to accept their advice and maintain them if necessary with the essentials of life, not permitting this special privilege and sacred obligation to be placed in the hands of any public agency.

The older brethren and sisters may
(Continued on page 732)

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JOSEPH L. WIRTHLIN

(Continued from page 731)

be classified in two divisions: first, those who are physically able to work, and second, those who are incapacitated. Those who are physically able to work should be provided with this opportunity, for the Lord has denied no man this privilege on account of age. Adam was commanded to leave the Garden of Eden and to earn his bread by the toil of his hands and the sweat of his brow. The Lord at no time indicated to Adam that at a certain age he would be retired. Those who are physically incapacitated for work should be cared for, first by their children, then by the priesthood quorum, or the church.

The fifth commandment is a definite and integral part of the gospel of salvation; therefore the servants of the Lord throughout the church are responsible for its being taught to the people.

Bishops should determine the economic status of all aged members, calling into council sons and daughters of those who are dependent for their sustenance upon public relief agencies, to work out means and ways whereby fathers and mothers in declining years receive from their own flesh and blood the necessities of life as a loving expression of gratitude to the Lord for faithful and loving parents.

There are some cases where sons and daughters, because of family responsibilities, find their resources insufficient to care fully for parents. For this reason, the priesthood quorum to which the aged father belongs should be called upon to provide work or some means whereby an individual can sustain himself. Thus the priesthood quorum magnifies the real order of this divine brotherhood, namely, in being my brothers' keeper.

When the family and the quorum have done all within their power to assist, should further assistance be needed, then the bishop of the ward, with the resources of the Welfare program, the fast offerings, and the tithes of the church, should supplement and augment the assistance already rendered. In the case of an aged brother and sister who have no children or quorum connections, the bishop of the ward is obliged to provide food, shelter, clothes, fuel and such cash as is needed to provide medicine and other small incidentals for the comfort and maintenance of such brethren and sisters. Any bishop who advises older brethren and sisters, worthy members of the church, to seek assistance from agencies other than that of family, priesthood quorum and church, in the light of the fifth commandment is not following the will of the Lord nor the advice and counsel of the general authorities of the church.

No doubt the question has already flashed through your minds, "What about taxes paid and revenues collected for maintenance of the aged?" Because taxes are levied for a certain cause or project does not make the cause or project right nor lift the obligations that

rest upon the shoulders of Latter-day Saint sons and daughters in relationship to their parents. As loyal citizens, we pay the tax; in fact we follow the admonition of the Savior when he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) Assuming our responsibilities of maintaining parents, we also exemplify a high degree of patriotism and genuine love for our government in that we relieve it of the expense involved. We should ever remember that the government in and of itself produces nothing except through the channels of taxation. Therefore, the people should sustain the government and not expect the government to sustain them.

One not of our faith declared:

There is more guarantee in the initiative, the will, the conscience of an American than in all the statutes ever passed by Congress. How have we lived on this continent these three centuries since a Pilgrim set foot on Plymouth Rock? How have we managed to exist without a government guarantee? Except for the crippled and the sick and the weakest among us, we lived by God's mandate, "Honour thy father and thy mother." The parent nurtured the child; the child protected the aging parent. It was love, not law, that guaranteed life within a God-fearing, God-loving family.

As a people, our leadership has always set us an inspiring example in that they, from the Prophet Joseph Smith down to President Heber J. Grant, have been most solicitous for the welfare and comfort of their parents. Think, if you will, of President Heber J. Grant; faced in his younger years with financial ruin, yet he provided his mother with a home and supplied her with the comforts of life to her dying day. Such an example of obedience to the fifth commandment, "Honour thy father and thy mother," no doubt has led to the many blessings, both spiritual and temporal, that the Lord has showered upon his servant. President Joseph F. Smith declared:

The family organization lies at the basis of all true government, and too much stress cannot be placed upon the importance of the government in the family being as perfect as possible, nor upon the fact that in all instances respect therefor should be upheld.

Young men should be scrupulously careful to impress upon their minds the necessity of consulting with father and mother in all that pertains to their actions in life. Respect and veneration for parents should be inculcated into the hearts of the young people of the church—father and mother to be respected, their wishes to be regarded—and in the heart of every child should be implanted this thought of esteem and consideration for parents which characterized the families of the ancient patriarchs.

God is at the head of the human race; we look up to him as the Father of all. We cannot please him more than by regarding the respecting and honoring our fathers and mothers, who are the means of our existence here upon the earth.

(Continued on page 734)

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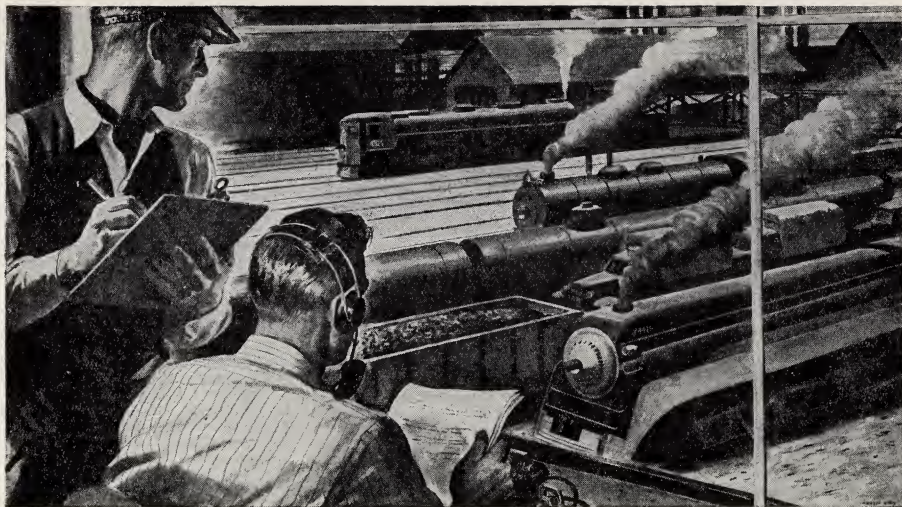
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JOSEPH L. WIRTHLIN

(Continued from page 732)

Peter declared:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

True, we enjoy all of the privileges of the royal priesthood. For that reason alone we should become a holy nation, a peculiar people, for our path has led us out of darkness into the marvellous light of the restored gospel and revealed truth. Being a covenant people as were the children of Israel of old, we today are the descendants of the modern children of Israel who one century ago stood on the banks of the Mississippi River with Nauvoo the Beautiful in flames at their backs and in front of them the desolate wilderness, swept by the winds of winter. But God of Israel remembered his covenant peoples as he remembered them in the days of bondage in Egypt and revealed to a modern Moses, Brigham Young, the plan whereby this peculiar people were to be led across the boundless plains through the rugged defiles of yon mountains and into the land of modern Palestine, with its body of fresh water on the south, connected to the salted sea on the north by the River Jordan. This modern Moses declared after arriving in the valley, "Hear ye, oh hear ye, Israel! Ye are to become a self-sustaining people." Alone in the wilderness, a thousand miles from the borders of civilization, these modern children of Israel went to work with an implicit faith in their God, obeying his commandments, sustaining the aged, the widow, and the fatherless, and cooperating fully with one another, believing wholly in the principle of free enterprise and personal initiative; and there

arose on the foundation of these divine fundamentals a great commonwealth in which the kingdom, as Brigham Young called the church, was firmly anchored.

We, the descendants of these fathers and mothers, owe all that we have and are to them, which affords a wonderful opportunity in observing the fifth commandment. In honoring them we will abide by the principles in which they had implicit faith and render service to the cause for which they worked, lived and died to the end that we may remain away from the fleshpots of a modern Egypt, to the end that the promise given in the fifth commandment shall be fulfilled in our behalf, that our days shall be long upon the land which the Lord our God giveth us. "Long days upon the land" stimulates the thought that it may not mean days of mortality alone, but the days to come when our earth shall become celestialized and the dwelling place of those who shall enjoy and inherit the celestial kingdom, which I pray will be the blessing of every worthy father and mother and every loyal son and daughter in Israel. Amen.

DAVID O. McKAY

Of the First Presidency

Comments at the Sunday afternoon session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

I THINK it was Carlyle who said:

In this world there is one godlike thing, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men.

GENERAL CONFERENCE

That came to my mind this noon when our beloved president suggested that something should be said in this conference by way of appreciation and tribute to two members of the general authorities who, since our last conference, have passed to the other side—President Rudger Clawson and Elder Sylvester Q. Cannon.

President Grant is one of the most thoughtful men in the world, one of the most kind-hearted. Many people do not know that. This request is typical of him; his mind was on an appreciation of services rendered by these two men who associated with him so many years, particularly Brother Clawson, who came into the council somewhere near the time or soon after President Grant was called.

President Clawson was a heroic defender of truth. He faced death, as you know, on one occasion, folded his arms and said, "Shoot." His life, however, was preserved. His companion sacrificed his life, was martyred for the truth. President Clawson's heroism on other occasions is a good example for us, when we face temptation. Rather than yield the truth or honor, let us sacrifice any convenience, and if necessary life itself.

President Clawson's life was integrated with the Church of Jesus Christ of Latter-day Saints. He has passed to a great reward.

Elder Sylvester Q. Cannon was presiding bishop of this church for many years. Hours counted nothing; it was just service, early morning until late at night. The gospel was all in all to him. In fact, he, I believe, shortened his life through over-exertion. We pay tribute to his memory, and pray God to bless



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his loved ones, and give them the assurance that Brother Cannon, too, received the welcome plaudit: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

J. REUBEN CLARK, JR.

Of the First Presidency

Concluding remarks at the Sunday afternoon session of the 114th semi-annual general conference, October 3, 1943, in the Tabernacle

My brethren: It is not an easy task to say a few concluding words in this great conference. It has been a great conference, great in its attendance, for those who are here are the leaders of the church. It has been a great conference in the eloquence of its addresses. It has been a great conference in the wide field of human effort and truth which the addresses have covered. It has been a great conference in the fundamental philosophy which we have heard. Lastly and most importantly, it has been a great conference because of the spiritual uplift which has come to each and every man who has been in attendance. No man can go from this conference without being a better man than when he came to its first session.

I referred Friday to the question of unity. "Except ye are one, ye are not mine."

If I might make that just a bit intimately personal: If I am not one with President Grant, if I as his counselor do not hearken to what he says; if I do not follow along the lines that he directs; if I do not lend to him every assistance and every aid which it is possible for me to give, I am not one with him, and I am not then among

those whom the Lord calls "mine." I may not be one with him and exercise my own discretion, consult my beliefs, trace out my own path in opposition to his, and what is true of me, is true of every other officer in the church.

If we are going to bring about and accomplish the great purposes which the Lord has marked out for us and of which we have heard so much, so eloquently, so beautifully, and so truthfully in this conference, we must be one. As I have said to the priesthood of this church over and over again in the past: If we are one, really one, bringing together all of our wills and our forces of character, and our powers, and our abilities into harmony with the Prophet, Seer, and Revelator of God on earth at this time, there is nothing which is beyond our power in righteousness. And I can think of nothing that today is more important than that we as individuals shall seek, each and everyone of us, to be one with him who is the Lord's anointed, called and ordained to head his church.

Brethren, may the Lord bless us. May he give us charity and forbearance. May he give us the power to discern truth from error. May he give us the most precious gift he has to give—wisdom. May he increase our knowledge, our testimonies, for, as has been said today, it seems to me that the greatest force which we have is our testimony, which means our knowledge. May he put into our hearts a burning fire of love of freedom and liberty. May we understand what it means to have our free agency. May he be constantly with us by his Spirit, and may we be able always to enjoy the influence and power of the Holy Ghost. May he give us faith, through which the world was made and all that in it is. May he give us power to overcome evil, and to do always that which is good. May he bring constantly nearer to us the knowledge that Jesus is the Christ, the Redeemer of the world, and that we are his church, brought to pass in these last days through the Prophet Joseph Smith, all to the end that we and ours finally may be saved and exalted in his presence. I humbly pray, in the name of Jesus. Amen.

THE EDITOR'S PAGE

(Concluded from page 653)

providences of the Lord, each of them may be preserved from accident, sickness, and death, to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date.

Constantly my heart goes out in the deepest sympathy for the comforting influence of the Lord to be given to the fathers and mothers of the sons who are in the war at the present time. May the comforting influence of the Spirit of the

Lord be given to them in carrying their burdens, and to bring solace to their yearning hearts.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and am earnestly praying for the influence of the Spirit of the Lord to be with all who have loved ones in the war.

I pray that the spirit of peace and of increased faith may pervade all the homes of the Latter-day Saints, and with all the power and authority I have to bless, I invoke God's blessing upon the church as a whole and upon the honest in heart everywhere.

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FOOD IS one of our mightiest weapons of war. Grow your own, help on farms or in processing plants. Buy only what you need, kill black markets by buying only with ration stamps, and pay no more than ceiling prices. When eating out, whether in our popular Coffee Shop, or in the Empire Room, or at any restaurant, help share America's food supply by ordering only what you can eat, and eating all that you order.

☆

FOOD—A Vital War Weapon!



HOTEL UTAH

GUY TOOMBS, Managing Director

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YOUR PAGE AND OURS

Correction Concerning Howard R. Egan

ON page 534 of the September, 1943, issue of the *Improvement Era*, there appeared a story: "A Boy, a Bronc, and a Bag of Mail," by Bertha H. Woodland. In a boxed note this statement appears:

"Howard Ransom Egan lies buried in the Richmond, Utah, cemetery. Those who knew him in later life recall him as a thin little man with a white beard, a wooden leg, and a genuine love and skill for telling stories of the old west."

There came into our office a few days ago H. W. (Walter) Egan of Los Angeles, formerly of Richmond, Utah, son of Howard R. Egan, to correct a misimpression. Howard R. Egan was lame in both legs, and hobbled with his toes turned in and his heels raised from the ground—the painful price he paid as a result of a rheumatic condition acquired from riding in all kinds of weather, with punishing exposure, in wet clothes, and often with no relief. *But he had no wooden leg.* One day as a boy, coming in from a ride, he complained to his mother of the cords seeming to tighten in one leg. All she was able to do brought no relief—and eventually the other leg became affected—but he continued to ride and to pursue the many other duties that filled his active and useful and colorful life.

Bancroft, Idaho

JUST a word of appreciation for *The Improvement Era* as a whole, and your Homing page in particular. We do enjoy it. I liked the little lapel gadgets by Katherine Dissinger this month [August] and mean to try most of them. My little girls are just starting to sew and will enjoy making them.

Mrs. Frances C. Yost

Drexel Hill, Pa.

Dear Sirs:

BEFORE another *Era* comes out I'd like to suggest that you brighten up the cover a bit. The last three covers have given the appearance, to me, at least, of a very dry, burnt land. Perhaps it is hard to get the ink nowadays. However, I hope you can keep up the standard of past covers. Two outstanding covers were those on January, 1941, and April, 1942, issues. . . .

Leila P. Shipp

Midway, Utah

Dear Editors:

I READ with interest a letter appearing in the October issue from Dorothy M. Brown of Coalinga, California.

I wrote the poem "To A Tall Lad," to my husband who is with the armed forces somewhere in the Pacific. His son (whom he has never seen) and I are anxious for his return. And perhaps our dream of a postwar world gave me the thoughts for the poem.

As yet "our tall lad" is safe and we pray earnestly that he will be, but we have only faith to live by from day to day.

Words are often inadequate when trying to offer consolation. To those whose dear ones will not return it is hard to give comfort. As Mrs. Brown says, our religious beliefs help a great deal, but the ache is still there, the unmeasurable loneliness.

Three years ago I was in the mission field with a little girl who since has lost her sweetheart at Bataan. Her patient courage is admirable, and I think it is a sample of the courage of most sweethearts, wives, and mothers who have been called to give their dear ones. To those who bear burdens so bravely will one day, I am sure, come a glorious recompense, for our Heavenly Father sees and understands.

Sincerely,

Sylvia Probst Young

Salt Lake City

Editors:

. . . A good many acquaintances would welcome, as I do, a greater leaning toward the substantial, [in *Era* articles] and I am confident the public, generally, would reward you for it.

Sincerely, an old subscriber,

Julius C. Billeter

The Second Mile

OUR ward, Elysian Park, of the San Fernando Stake (California), has 136 families—and 136 *Eras* placed in these families. The most *Eras* ever sold before in our ward was 37.

It all really began two years ago. Mary Robinson once told a friend that she loved to sell church magazines, and that she had she hoped to have the opportunity to sell the *Era*. Two years later, the friend was made president of the M.I.A., and Mary was chosen as the *Era* director.

When President Grant said that the *Era* should be in every home, Mary felt that to be a personal commandment. Nothing short of that would satisfy her. Every day she went out selling the *Era*. She walked miles and miles up and down our valley. When it was too far to walk, she took the street car. She even contacted several Saints at six in the morning, in order to catch them before they left for work.

Mary has not missed one copy of the *Era* in the last eleven years and she desires all the Saints of her ward to have the same privilege.

The campaign was all over, honors were all passed out, but Mary still had not fulfilled President Grant's desire—as she kept right on working, just as faithfully and constantly, until she had reached that precious goal.

In addition to all her responsibilities, Mary received word that the *Era* should be sent to every service man in the ward. There are twenty-five boys in the service, and twenty-five *Eras* were sent to them.

One of our officers in the M.I.A. said: "I have seen a lot of people in the church perform their duties, but I have never seen anyone do so singlehandedly, with the love, thoroughness, and zeal with which Sister Robinson did."

As the Saints become more faithful in paying their tithes, as they attend sacrament meeting more regularly, and as the spirit of love expands—Mary Robinson will realize the fruits of her labors, through the influence of the *Eras* she has placed in the homes of the Latter-day Saints.

Sincerely

William E. Lund, bishop,
Anne Aardema, ward reporter.

Familiar

Guide: "This castle has stood for six hundred years. Not a stone has been touched, nothing altered, nothing replaced."
Visitor: "Um, they must have the same landlord we have."

Presto!

Teacher was giving a lesson on the weather idiosyncrasies of March. "What is it," she asked "that comes in like a lion and goes out like a lamb?"

And little Julia in the back row replied: "Father."

A Pronounced Change

Buck: "I hear Robinson is back in the hospital."
Private: "Yeah; he took a sudden turn for the nurse."

Now or Tomorrow?

"I want to be procrastinated at de nex' corner," said the Negro passenger to the bus operator.

"You want to be what?" demanded the operator.
"Don't lose yo' temper. I had to look in de dictionary myself befo' I found out dat 'procrastinate' means 'put off.'"

How Many Learn It?

Young Mother: "Nurse, what is the most difficult thing for a young mother to learn?"

Nurse: "That other people have perfect children, too."

That Proofreader Again!

The following correction appeared in a small-town paper: "Our paper carried the notice last week that Mr. John Doe is a defective in the police force." This was a typographical error. Mr. Doe is really a detective in the police force."



Let's take carrots to show how this idea works...



For years carrots have been sent to market with their leafy tops on—*bunched*.

To harvest carrots that way calls for a lot of work. It means going along the rows, pulling up carrots—and then laying them all down in an orderly fashion, tops pointing one way, roots the other.



Next you grade for size (carrots in a standard bunch mustn't vary more than a quarter-inch in diameter).

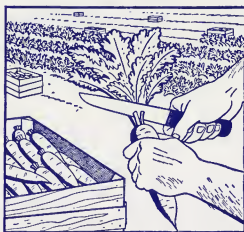
Then you count out the right number of carrots, tie them into a bunch and pack your bunches 3 dozen to the field crate. All these opera-

tions before they're even ready to be hauled to the packing shed!

• • •

We Safeway people have worked out a simpler way of harvesting carrots and other root vegetables:

We buy root vegetables with the tops off—unbunched! We have discovered that housewives prefer to buy them that way.



Harvesting carrots with the tops off is practically a single operation: The carrots are pulled and topped right into the field crates. Naturally this is quicker and easier. It calls for less skill; less manpower; saves the farmer on labor. And the tops, left in the field, help return humus to the soil.

Topping makes for important savings in other ways, too.

LAY AWAY A BOND TODAY

A crate of topped carrots is *all carrots*—while the average crate of “bunched carrots” may be nearly half-filled with tops. So with topped carrots there's a lower container cost. You can use cheaper containers and less packing paper; no packing ice is required. These savings all add up.

And shipping carrots with tops off saves a lot on transportation costs, as this table shows:

PACK	BUNCHED 6 Dozen Iced	TOPPED Sturdee Crate
AV. No. CRATES PER CAR	362	629
NET ROOTS PER CAR	26,064 lb.	40,256 lb.
PERCENT SAVING IN SHIPPING SPACE	0	54.4%

This idea of *topping root vegetables* is just one of many examples how the Safeway people help to cut the costs of producing and marketing—and thereby increase the farmer's share of the consumer's dollar.



Twenty-seven years ago Safeway people began to improve methods of handling foods.

Today, this more efficient food distribution system is a national asset. In war or peace, everybody benefits by the straightest possible road between farmer and consumer.

SAFEWAY

You are a producer as well as a consumer. We invite you to trade at your Safeway for one full month... and then compare what you save.

The Jefferson Memorial

A shrine of Liberty . . . a monument to one who gave tongue to America's passion for freedom . . . whose words and deeds helped lay the foundation of our national ideal; an apostle of fundamental truth and virtue; a prophet who pointed the way of our national destiny.

Provision for the welfare of loved ones and the security of our Nation are vital American traditions. Today . . . the dollars we invest in life insurance and War Bonds defend these traditions.



BENEFICIAL LIFE
INSURANCE COMPANY

Heber J. Grant, Pres.

Salt Lake City, Utah